# Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO ANTI-SLAVERY SOCIETY.

JAMES & BIRNEY AND

We are verily guilty concerning our brother \* \* \* therefore is this distress come upon us.

GAMALIEL BAILEY, Jr., EDITORS

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### THE PHILANTHROPIST,

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### POETRY

# The Patriot.

He gaz'd upon his country with fond pride His Nation's glory burned within his His ample soul took wing: raptur'd he cried, "I love thee, oh my country! thou art blest! poul is but a part of thee;

But bark! what sound grates harshly on his ear? He starts and turns: his country's banners wave ere his sight—But oh! the gath'ring tear Dims the eye's vision! there the naked slave, n's banner, Mercy asks in vain, And shricking, sinks beneath the pow'r of gain

A supplicating mother mourns her child. Torn rudely from her breast, Tho' prayers and tears Were given to save, sin's minion fiend-like smiled. Had wound around the heart! the lash descends.

He gaz'd with horror on the madd'ning sight: His soul turned sick within him; then he spoke. "Is this my country? or doth darkest night ow my sad soul?' Hath sorrow broke From my slumber with a horrist dream? Was that a sound of life, or did a spirit scream?

What! can it be? a sister madly driven? Loaded with chains, and groaning 'neath the yoke Of foul oppression? must all hope be riven From her sad breast? Oh, righteous Heaven! the stroke Of man doth crush his brother! Is it so? Is this my country, these its sons of wo?

I loved thee oh my country! and do now; Yet ah! how hast thou fallen! I have seen The azur'd ether, 'neath thy mount's high brow That reared its top toward Heaven, and the green Of thy outstretching vallies: I have been niring child of thee! but the foul sin-

The accursed sin of Slavery like a blight. Withers thy fairest flowers. I could weep ess of soul; for, from thy height Degraded thou hast fallen, and the deep Can ne'er wash out thy stain! Oh Heaven! How is my spirit tortured, wrung, and riven!"

Thus spake he, and his spirit's pride had flown And the full tear stood in his manly eye; For "freedom's voice" was mock'ry; and his own Was but a land of Slaves! his country's sky ed! and oh, evil hour! Freemen (?) were cringing 'neath the demon's power. HUMANITA .

Fall Creek , Ind .. Feb. 17, 1837.

# THE PHILANTHROPIST.

# CINCINNATI, MARCH. 7, 1837.

# PARTVISM.

Sometime ago we published an article from the United States Telegraph, giving an account of the vote on the on of receiving certain petitions presented by Mr. The object of Duff Green was to shew that abolition feeling was more prevalent in the Van Buren than from the Richmond Enquirer, congratulating the south on the prospect of a closer union than ever, as the result of an Buren's election, notwithstanding the malign attempts of the abolitionists.

Our readers will learn from these contrarieties of politicians, how little abolitionism is connected with partyism. how little it has to hope from mere politicians, and how divided, after all the Southern declamation, is the South on the propriety of that, which it talks of so much-disunion. They should also learn a lesson of vigilance-to be more than ever on their guard, against that vile spirit of compromise, which, for the sake of upholding any set of men in authority, would meekly bow down to the most humiliating exactions.

The paper from which the Enquirer quote informs us, that the old republicans of all parts of the Union are to be united, to resist the attempts of all disor ganizers. And the Union is to be brought about, it seems n this condition:-"Northern republicans are to give evidence of their regard for southern rights, by a determi ned and an uncompromising hostility to abolitionists. What evidence Southern republicans are to give of their regard for northern rights, the Enquirer saith not, and I suppos matters little. Northern rights are not of much acc As to the Liberty of Speech and of the Press, which is as peculiar to the North, as Slavery is to the South, it is a mere trifle, when power and patronage are to be perpetuated, or

The South has two sorts of Slaves-Slaves to cultivate it lands, and Slaves to keep the outposts of the "peculiar institu n." The former are the poor Africans, whose misfortun it is to have been "born slaves,"-the latter are your spanjel politicians, boasting an Anglo-Saxon ancestry, born unluckily in the North, whose curse it is to have made

The South sits a Queen. She has been wooed most iduously by Whigism and Van Burenism. No sacrifice emed too dear to make for her favor. Much has been done, and more promised. The result is, Van Burnism is the suitor triumphant. What a spectacle! Abandoned politicians on both sides have seriously debated the question with themselves, whether they would not cut out the tongue of the North and hew down its most precious liberties, to gain the vote of the South! Infamous mean ness and wickedness have pervaded both parties-but have none escaped? Yes-we rejoice to know many in both ranks who have escaped the general contamination. May their numbers multiply in all parties!

### From the Richmond Enquirer.

"The Richmond Whig earnestly advocates a South Convention for the purpose of considering the Slave Question. A hazardous experiment! Might it not provoke a Northern Convention on the same subject?"-Philadelphia

and do all you dare-and see who will first grow sick of any collision which may ensue. - Lay on, McDuff." - Charles-

These madcaps would at once array North against South, and put the Union to hazard by their desperate

The Milledgeville 'Federal Union' holds a very different tone, and gives a very impressive scrap from a late letter of Mr. Van Buren in relation to the abolitionists. We have room for the following extracts only:

"A Sentiment of Mr. Van Buren .- "The malign efforts of the abolitionists will doubtless give us some trouble; but I think I see in them, and in recent results, the precur sors of a more close and cordial union between the old re publicans of the North and South, than has existed since Mr. Madison's days."

"This is the language of Mr. Van Buren, in a late letter to a southern friend. The sentiment which it expresses stands in striking contrast to those inculcated by Mr. Calhoun. This restless enemy of the Federal Union has en deavored for years to make the malign efforts of the abolitionists the occasion for hatred, and rupture, and permanen disunion between the entire North and the entire South. He has assiduously labored to induce the people of the South to believe that the people of the North, including the republicans as well as all others are hostile to the rights, the peace, and safety of the South. He has toiled for years to strengthen sectional prejudices, and to array distinct portions of the Union against each other in two great geographical

"How different is the sentiment of Mr. Van Buren. He congratulated himself and his friends on the hope, that the strong ties of party attachment will bind the north and the south together; 'that there will be a more close and cordial union between the old republicans of the north and the south than has existed since Mr. Madison's days;' a glorious era, in which the democrats of the whole country, rising superior to all geographical distinctions, and uniting with cordial affection, formed a noble phalanx to vindicate the rights, and to maintain the honor of their country against foreign injustice and aggression. We trust that the anticipation of the President elect will be happily realized; and that under a natriotic and prudent administration, the old republicans of the whole Union, will be most closely and cordially united, in resisting the schemes of all disorganizers, whether they be attempted at the north or south; and in preserving unimpaired those noble institutions, which constituted us united, prosperous, powerful, and happy people. The northern republicans will give evidence of the sincerity of their professions, of their regard for southern rights and their attachment to the Union by a determined and uncomp ising hostility to the abolitionists, 97

How they do in Michigan .- Strenuous, bold, prodigious efforts were recently made to get up a mob in Pontiac but the sheriff was on the spot, and did his duty-the citizens were wide awake, and did their duty, so that the rioters were frustrated at once on every point. "Never," says the Pontiac Courier, was the civil law more completely and instantly triumphant over the lawless. Neither slavery, nor lynch-law its peculiar favourite, seems to find much favor with the good people of Michigan.

# BLAVE, &C.

A correspondent in the "Christian Witness," writes,-

"The following extract I have taken from Grecian Anby Dr. Potter, Archbishop of Canterbury. In Athens where Paul preached 'slaves as long as they were under the government of their masters were called oiketai, but after their freedom was granted them, they were called douloi, (the plural of doulos) not being like the former a part of their master's estate, but only obliged to some grateful acknowledgments, and small services, such as were required of the matoikoi, to whom they were in some things inferior.' 1 vo

"Any gentleman who wishes to see the above work, may do so on application to the Editor.

"Yours Respectfully,
Pittsburg, Jan. 23, '37.

N. B. "If slaves were grievously oppressed in Athens they were allowed to fly for sanctuary to the Temple of Theseus, whence to force them was sacrilege." What a contrast! In this country and in 1837 the Christian Temple, is the strong hold of oppression, not the sanctuary of the oppressed, however cruelly treated!"

# NEW HAMPSHIRE LEGISLATURE.

Legislative Proscription,-The Free Will Baptists of New Hampshire petitioned the Legislature for the incorpoation of their Home Missionary Society.

"In the House, Jan. 12th, Mr. Treadwell, from the con "In the House, Jan. 12th, Mr. Treadwell, from the committee on incorporations, reported the bill to incorporate the Baptist Freewill Home Missionary Society, recommending its indefinite postponement. Mr. Sawyer opposed this disposition of the bill. Mr. Treadwell said that this bill was from the same source as another bill which was introduced last session to incorporate the "book concern." It was well bill to be similar to that; the SECT had been eng disseminating the abolition doctrines which many of them believe were inculcated by the doctrines of the gospel; he was opposed to giving them any such aid.

The bill was postponed .- Yeays 109. Navs 78. The following extracts are from an article in the Morn

ing Star, on this singular proceeding. "Here is a principle avowed, and fully avowed-and the only avowed principle upon which the bill was rejected—by a vote of 109 to 78. 'The SECT has been engaged in disseminating the abolition doctrines, which many of them believe are insulated in the gospel!!!" And because a Society have the Society bears the name of a sect, some of the members of which sect believe the doctrines of equal rights to be inculcated in the gospel, and have hence been led to disseminate upon doctrines. Therefore, must the miviles of incorporate th doctrines—therefore, must the privilege of incorpor vers be denied such Society.

"What determined opposition—what deep and deadly mity to the cause of the groaning and bleeding and dying ns of American bon so many and such distant relations. O, tell it not to despots of the old world, les to be as tyrannical as A of the old world, lest they rejoice and be emboldened as tyrannical as America:—But, when God shall the fetters of the slave-when the wall which

elavery rears around its millions of victims is broken down effectual," opened to the million ons of American I when the miss onaries of the Freewill Baptist Home Miss Society, and the ministers of the Freewill Baptist Connec tion, go to carry the gospel to these perishing souls—then tell it to these people, that that Society and that Connexion of whom they are the ministers have been proscribed in former times because some of their members believed that the doctrines of equal rights and privileges were inculcated in that gospel which they bring and offer them; and such an annunciation will prove to those ministers and the gospel annunciation will prove to those ministers and the gospel which they bring, a pass to the hearts of that grateful people—and thus shall this proscriptive act prove, eventually, "to the furtherance of the gospel." Yet, not the less wicked, in the sight of heaven, is the principle on which we are or less reason have we, as a people, to repent nd to implore forgiveness and mercy.

### A VOICE FROM THE FUTURE AND FROM THE THE PAST.

If ever it should become the sad task of the historian to ecord the subversion of our republic, this truth will stand out on his page-disregard of Law and Insubordination began in the higher classes. Men of wealth and influence. from prejudice or some sinister motive, gave the first impulse to popular violence, and favored its outbreakings, so long as they were confined to the objects of their dislike. And the nent will be, amazing was their infatuation, to suppose that when they themselves had given the example of eviloing, it would not be speedily and fatally followed by the orrupt and ignorant multitude.

There are two maxims we wish our whole people would msider. They are the maxims of Solon, the Athenian law-giver.

The first is, "the corruption of the meanest citizens asily repressed, and extends its progress only in obscurity; for corruption never ascends from the lower classes to the higher; but when it is daring enough to take posse the seat of power, it precipitates itself from thence with more force, than the laws themselves can exert."

The second is, "there would be no acts of injustice in city, were all the citizens to consider themselves as directly attacked as those who suffer wrong."

There is another ancient maxim, which just strikes us as peculiarly applicable to the present time, "a State which ceases to protect its laws, can no longer expect to be protect-

### ANTI-SLAVERY IN MICHIGAN.

A Correspondent, recently writing to us from Michigan, timates the number of Abolitionists within its bounds at 3000. He informs us also, that half or nearly half of both houses of the Legislature are Abolitionists who have the honesty to avow their faith.

From the National Enquirer.

"We are gratified to learn, that one of our old and highly valued friends, in North Carolina, has placed himself at the editorial desk. We have received three No's of an interesting weekly paper, entitled the "Southern Citizen," published by Benjamin Swaim, at Ashborough, N. C. The editor is a brother of the late William Swaim, who, at one time was associated with the writer of this article in conducting the Genius of Universal Emancipation, in rally from the old country, who came here poor.

To give the reader an idea of the sentiments of the edito of the "Southern Citizen," in relation to the great absorbing questions of the abolition of slavery, and the Texas marauding scheme, we copy the following brief paragraphs from its address to his patrons .-- May he meet with that supnort which is due for the correctness of his principles, and his manly advocacy of the cause of justice and hu-

"We maintain that Congress has the same power over the subject of Slavery in the District of Columbia, that the Legislature of a State has within its own State.

"We cannot consent to any, the least interference of the

### EFFECTS OF EQUAL PREEDOM ON THE COLORED PEOPLE.

We ask for the following communication an attentive perusal by all our readers. It is the result of the inquiries f a gentleman, who has made it his business to inquire, and who has had ample opportunity for ascertaining the fact nentioned in his letter. For ourselves we have a full reliance on the statements, because we have knowledge of Mr. Wilson personally. To those who have not that knowledge, we commend as corroborative of what Mr. W. says, the letters of distinguished men of both political parties in Caada, answering questions that he propounded to them.

The facts mentioned in the letter furnish, so far as one in tance can, full refutation of many arguments that are used among us by the slave-holders and their supporters. We wish the colored people, too, to be encouraged to good con duct, by seeing here what they can be when there is no actual impediment in the way of their progress in virtue and improvement.—ED. PHIL.

Toronto, Upper Canada, February 6, 1837.

DEAR SIR: Should the following statement subserve the use of humanity in your estimation, the whole or part of it as you may think proper, is at your service, for the co-

An account of the Colored Population of Toronto, Upper Canada, whose freedom is not nominal, but real.

The history of the colored population of this city is full of interest, especially when we consider their condition when they came here. In the city and vicinity their number is not far from 600. Most of them are from Virginia and Kentucky, but some were driven here by the memorable store of persecution that burst upon the colored population of Cincinnati in the year 1829. With very few exceptions the adults have spent a considerable part of their lives is bondage. Some were emancipated by their masters. Som by dint of industry and economy emancipated themselve but two-thirds or more obtained their freedom by flight. Mr. James C. Brown, who was at the head of the emigratio from Ohio, and to whom I am indebted for much of my inormation, came here in December, 1829. There were there but three colored families in Toronto. One of the men, respectable citizen, still remains. The other two families egraded and vicious, soon left the place. Their influence was very unfavorable to those of their color who came in afterwards. At the time of the emigration to Canada, the people of color had serious difficulties to encounter. It seems that it was not enough for the people of the United witness the courtesy and kindness with which they wait

empty and naked, but the foulest slanders anticipated and lowed them. Newspapers came from New York and Ohio, representing them as the "offscouring of creation," "thievish," "indolent and degraded;" "a perfect pest to society." These slanders were copied, and for some time were quite current in Canada; they excited much suspicion mong the citizens, and were extremely prejudicial to the interests of the new-comers. For some time they were obliged to beat against wind and tide, but their accumulated wrongs and difficulties, instead of disheartening and wilting them down in despair, served to quicken their energies and goad them on to efforts more powerful to win themselves a reputation. The limited encouragement they met with from the whites excited their mutual sympathies; they immediately formed a Union Benevolent Society, designed to aid each other in getting employment and to prevent the unfortunate and the more abject of them from sinking into the arms of public charity. The society when formed, consist ed of 55 male members; each man was required to pay a cents into the treasury : most of the first members have left the place and gone to different parts of the province, but the treasury has abundantly sufficed to effect the object of the society. The ladies also have a society for a similar purpose; each member contributes twelve and a half cent monthly: it is in a flourishing state. By these timely and well conducted measures, with the blessing of Heaven upon their honest industry, they not only saved themselves as a people from sinking into obloquy, but have fairly earned a reputation that would do honor to any people. In process of time the ungrounded suspicions that prevailed among the white citizens were removed, and they began to look upon their colored neighbors as human beings. In 1830 great excitement prevailed in the affairs of the Government; the disaffected Radicals or Reformers, assumed the attitude of rebellion and threatened the effusion of blood. This afforded the people of color a fine opportunity to prove their loyalty; they distinguished themselves by their attachment to the Government which had furnished them protection The Executive, aware of their loyalty, appointed every man of color a special constable; they acted so promptly and efficiently in restoring order, that they secured the confidence and even excited the admiration of the dominant party, to which they were attached. The tumult at length subsided and from that time forth the colored people have been much respected; they began to hold up their heads like men, and were readily furnished with employment :-- they are an industrious, thriving people. Few of them are wealthy, but let it be remembered, that they have been here but a few yearsbegan with nothing, and have labored under great disadvan tages,-besides, the liberal efforts of the more prosperous to prevent the poor and unfortunate from sinking, have made large drafts upon their time and property. Some have gained property very fast; one man is said to be worth \$30,000; nother who had but twelve and a half cents when he came here five years ago, now owns three very good houses and lots and two Louses on leased land, two good horses, two carts, and two sleighs. Some have accumulated from three to four thousand dollars each; others have gone from here into the country-purchased land, and are doing well. As a general thing, they get along better than emigrants gene-

# Their Mental and Moral Condition

Their depressed state would not permit them to pay much attention to education, but a much larger proportion of them can read and write than I have found in any other part of the province. The schools here are accessible to them :some are well informed, but generally their education is very limited. They greatly need the advantages of manual labor schools, which, I am sorry to say, have never been established in the province. Their moral condition is much better than I expected; they have three places for public worship,-1 Baptist and 2 Methodist-No. of members in the Baptist church 66, in one of the Methodist churches 30, the other 24; a few offered themselves to a Bantist churc of white people three years ago, but the minister was not willing to receive them, because they had run away from their masters. He made it a condition of membership that they should first return and satisfy their masters, and then he would receive them. The curse of Heaven has followed him from that day to this; he has quit preaching for the good reason, that he could have nothing to preach to but naked walls. Had he been at the South, his course would have increased his popularity; he is now an intemperate man. His conduct accounts for the existence of a Bantish church of colored people separate from the whites. Their church is in a flourishing condition; their Pastor, Elder Christian, told me that twenty had been added the last year-he is a remarkably talented, spirited man-had to escape from Virginia for his freedom, although he was entitled to it by will. He is an able preacher and has a considerable number of very respectable white people among his hearers. Those who belong to the Methodist churches have been kindly invited to attend with their white brethren; the presiding elder offered them their choice of the slips not taken in one of the largest buildings in the city; some were not in favor of mingling with the whites and went to building a church for themselves. Sir John Coleburn, then Governor, told them that the course they were pursuing would build up a bulwark of prejudice and for that reason would not give a cent for the object. Said he, "your children and ours must be educated in the same schools, and mingle together in the same churches, and then there will be no distinction on account of color." Arch Deacon Straghn, of the Episcopal Church, D. D. L. L. D., took the same ground with the Governor, and for the sam reason refused to belp them. He has frequently solicited them to attend his church, not in the galleries or corners, but to mingle with his congregation, which is known to embrac the richest and greatest and gayest people in the province They are well supplied with the means of grace; many of them give bright evidence of piety-some who were not permitted to worship God in peace at the South, have come pere for liberty of conscience, as well as freedom from bondage, now worship the God of their fathers "with none to this matter is, that they have not been educated as freecolest or make them afraid." They feel thankful for their deliverance from slavery and ascribe it to the hand of God. They "remember them that are in bonds as bound with them," and often pray with great tenderness and fervency for

Their General Deportment.

It is often said in the States "they are an insolent people." Nothing is more false. I venture to say that no people in this provice or the United States, are more respectful in their demeanor than the colored people of this place. Could those who treat them like dogs in the States, be here once to

States to deprive them of their rights and drive them here upon ladies and gentlemen of high standing, who mingle with them in the sanctuary, they might learn of them a lesson of true politeness. Their practice is, to give the white people the best seats they have, and if necessary, stand up themseives to accommodate them , they generally dress in good style, some of them perhaps/extravagantly. A more ndependent people are rarely to be found : colored beggars are seldom ever seen here, though white ones are fluttlerous-gentlemen frequently remark, that they are seldom if ever troubled with beggars of color, though white ones are daily at their doors. The wife of Governor Colburn, a truly benevolent lady, once remarked, that no colored person had ever called upon her to ask aims, and the first that should call should have a handsome present. To gratify her benevolent feeling, she sent for a poor lone colored woman who had lately come into the province from the South, with dri infant in her arms, and offered her provisions and clothing. Wood is provided by public charity for the poor, but no colored person ever applies for it. A public soup house is but the face of a colored person is never seen the shrewd colored man in a public address some time ago, attempted to account for the fact. Said he, "if a white man has soup of his own he sits down and eats it himself, but if a olored man has soup he divides with his neighbor, and that keeps our people away from the Soup House;39

### Temperance and Morality.

They are not as temperate as they might be, but it is at are thing to see one of them intoxicated. Said a member of Parliament some time since, at a great anti-slavery meeting, "Where is the man that has ever seen a colored person drunk in the streets of Toronto"? A very great change must be wrought before that question will be asked concerning white people. How numerous crimes are among them, I am not able to say, -if numerous, they must be wonderfully skilled at concealing them, and evading justice. The judges and magistrates say, that the proportionate number of criminal cases among them is exceedingly small, compared with those of the whites. A distinguished lawyer same time since stated in my presence, that he saw fifty crininals sentenced to the Kingston Penitentiary during the last year, and there was not a colored person among them. I have said many things in favor of the colored people, but fearing that multitudes will not believe me, I subjoin the testimony of others. The first is of the same political party to which the colored people are generally attached. The two last are politically opposed to them, and for that reason their testimony should have the greater weight. I proposed to them individually, the following questions, to which their answers are appended.

Toronto, Jan. 26, 1837. The Hon. CAPT. DUNLOP, Mem. of the Prov. Parliament:

As Agent for the Am. Anti-Slavery Society, and in bea half of the same, permit me respectfully, to present you the following inquiries respecting the people of color of this city. 1. Are they loyal subjects of the Government? 2. As a people, are they as honest, as industrious, as temperate and as well behaved as the white citizens? 3. In proportion to their number, are criminal cases more num them than among the whites? 4. Do any of them beg from door to door, or depend on public charity for suste nance, and if so, are such cases proportionately more tilitherous than among the whites?

H. WILSON.

House of Assembly, Toronto, Jan. 29, 1837.

Permit me to assure you that I deel much pleasure in replying to your communication of yesterday, aud in recording my testimony, whether in my capacity as a subject, or in my public as a magistrate and representative of the people, it gives me infinite satisfaction to say, that after much observation and some experience, I have arrived Majesty's dominions, a more loyal, honest, industrious, temperate and independent class of citizens, than the colored people of Upper Canada. Go on, therefore, my dear sir. your work of charity, and let us pray fervently to the Most High that he will look down with compassion on the degraded children of Africa, and lead them as he did his chosen people of old, from your modern Egypt of oppres-

> I remain, dear sir, Yours, very sincerely, R. G. DUNLOP. Capt. R. N., M. P. for the C'ty. of Huron, and (I rejoice to add,) Prest. of the

Anti-Slavery Soc. of U. C. HIRAM WILSON, Agent for the Anti-Slavery Society.

Toronto, January 30, 1837.

Sir,-In reply to your inquiries, I beg to offer my inion with much diffidence: 1st, That nearly all of them are opposed to every species of reform in the civil institutions of the colony—they are so extravagantly loval to the Executive, that to the utmost of their power they uphold all the abuses of Government, and support those who profit by hem. 2nd. As a people they are as well behaved as a majority of the whites, and perhaps more temperate. 3d, To your third question I would say, "not more numerous." 4th. Cases in which colored people ask public charity are rare. as far as I can recollect. I am opposed to slavery whether of whites or blacks in every form. I wish to live long enough o see the people of this continent of the humblest classes educated and free, and held in respect according to their conduct and attainments, without reference to country, color, or worldly substance. But I regret, that an unfounded fear of a union with the United States, on the part of the colored population, should have induced them to oppose reform and free institutions in this colony, whenever they had the power to do so. The apology I make for them in

Humble servant,

W. B. MACKINZIE. Mr. M. has been a distinguished officer of the Governnent and mayor of Toronto. His influence has caused all-Upper Canada to rock like an earthquake,

H. W.

In acknowledging the receipt of your letter of the 26th

inst., containing certain queries relating to the people of color in this city, I have much pleasure in afford ing my testimony for the information of the society of which you state yourself to be the agent, at the same time begging you will consider my observation as strictly applicable to the people of color within this city and immediate neighbor bood, to which alone my knowledge extends. In reply to question No. 1, I believe them to be truly loyal subjects of the Government. 2ly, As a people, I have no reason to question their honesty or industry, and as far as my obser vations serve me, they appear to be both temperate and well behaved. 3d, I am not aware that criminal cases are more numerous with them than with others in proportion to the

But with respect to your 4th query, I wish to be more explicit, and to remark, that although I have been in the habit of daily contributing my assistance to a vast number of destitute poor, ever since my residence in this province, nov seventeen years, I do not remember ever having been solicited for alms by more than one or two people of color during the whole course of that period.

I am, Sir, Your most obb't, servant. JOHN H. DUNN.

HIRAM WISON.

\* I learn from a gentleman that one of the persons Mr. D. refers to, is a poor cripple who has had both of his legs amputated.

H. WILSON.

### THE PHILANTHROPIST.

### CINCINNATI, MARCH. 10, 1837.

REPLY TO NO. IV. OF JUDGE L.

Our notes last week on the communication of S. L. were so much extended, that but few points remain to be no

We had supposed, that the last thing a slave-holder would eventure to touch upon, would be the cause of slavery; but we were mistaken. Our correspondent has come out fearlessly and asserted, that "Slavery has its cause in the inherent vices of human nature." He shall speak for himself.

"Slavery, as I have elsewhere observed, has its cause in the inherent vices of human nature. Nor can slavery ever be the cause of that 'universal strife' he (Mr. Johnson) talks about. On the contrary, that very "strife" is caused by the vicious passions of man; and whenever it becomes universal in any country, it necessarily results in slavery as its effect. Slavery is the calm of despotism, a settled order of things, and is, in its very nature, a refuge from that 'universal strife, our author (Mr. Johnson) seems to dread. But, despotism as it, in our country, as it fulls exclusively on one separate distinct race of people, so it never can affect the liberties of the other under the existing order of things. Let our author then beware, how he labors to break up the present settled order of things, least, when the laws that now protect us are broken down, that 'universal strife' 'he' talks of, should ensue, as I certainly think it would, and destroy the liberties of the free, instead of giving freedom to the slave."

Such is Judge L's most singular eulogium on slavery Mr. Johnson, on whose essay he is commenting, had said, 4if the principle, that man can hold property in man, were universally adopted, it would become a universal cause of "strife', confusion, misery and destruction." All the different classes in society, whenever opportunity offered, would make endeavors to enslave each other. This remark elicits from Judge L. the very singular admission, that slavery has its cause in the inherent vices of human nature. These "vices" produce the very "strife" of which Mr. Johnson talks, and that "strife" results in "slavery as its effect." We thank Judge L. for his honest confession. Without stopping now to object to his sweeping assertion, that whenever "strife becomes universal in any country, it necessarily results in slavery," (which is by no means even a general fact,) we would remark that the "inherent vices" or "vicious passions" to which S. L. alludes, are indolence, lust of domination, and the love of gain. Now, however much the love of power might have been concerned in the causation of ancient slavery, it is clear that avarice is the chief, if not only source of that "strife" which has resulted in American slavery. It is this evil passion to which Judge L. doubtless alludes, under the general terms, "vicious passions." It is this, which has devastated the shores of Africa, fomented hatred and strife among her petty tribes, and made every village and every hut, where the white man has been, like the land of born. It is this foul passion, which has stolen uncounted millions of men, women and children, from their quiet shomes, passed them through the fiery ordeal of the middle passage, and received the reward of its iniquities from Christian masters in America. This is the ungodly passion of which slavery is a product. Can a bitter fountain send forth sweet waters? Here is the unhallowed strife among brethren, to which Southern slave-holders primarily owe their tille to their slaves. Never would there have been such strife from such a cause, had the principle, that man can hold property in man, been utterly and universally repu-Robbers and murderers might have devoured fated Africa for plunder, and carried off her wealth, but not her people. If there had been no market for human flesh, huan flesh would not have been stolen. It is slavery, then, which in principle is the parent, in practice, the offspring of the accursed slave-trade. Every slave-holder is guilty of giving his direct and powerful aid to the maintenance of a system, which leads to, as it has sprung from, the deepest atrocities, that have ever rendered human nature a subject worthy of God's unspeakable wrath.

pronounced to be a Divine institution! A system "insti-tuted" by the most maliguant passions of human nature, a Divine institution! "We, sir," he says, "in our consciences men" -- a system, that cannot live without giving birth to said. You have declared that this system which has sprung position. Any rights held under, and by virtue of them, at ounced the love of money as the root of all evil; that of peace; that this system, which results from the action of the most malignant "passions", has stamped upon it the seal of the religion of love-a religion that works no evil to its neighbor!

Judge L's philosophy is a strange philosophy. "Nor can

He talks with much complacency about slavery being the made the avowal : they point its to their swords, and exclaim "calm of despotism." Think of this-THE CALM OF DES- "there is our right."

POTISM!—a state in which the subjects of it are so imbre so utterly divested of every attribute of human nature, that they no longer entertain a thought of resistance, an idea of their rights, a desire for liberty; in which, with broken spirits and subverted minds, they meekly bow their necks to the yoke and their backs to the smiter. POTISM!-the annihilation of the man! Gracious Heaven Is this the condition which the benevolence and wisdom o the inspired Paul sanctioned ?-this, the "settled order o things" on which the smiles of an equal God dwell, -which his own omnipotence upholds?

Why will our correspondent be so inconsistent? He warms us not to discuss the subject, lest it may tempt the slaves to insurrection. Now all his fear on this point must grow out of the belief that slaves, as men, have rights, which it would be dangerous for them clearly to understand; for in such a case the privation of them to which they are subject, might incite them to revolt. And yet he says, that slavery, the very privation of their rights, can never be the cause of "strife." Every thing contradicts him, -univer sal experience, reason, the quaking of the South, the excitement of its representatives in the national legislature-he contradicts himself.

To the remark of Mr. Johnson, that "God made man to to be free," our correspondent adds, "Yes, and to be vir-Receiver General Upper Canada fuous too, as the sole condition on which it is possible for him to be free." "Freedom to vicious men," he thinks, "is freedom to do mischief." Must we infer from this, that all vicious men should be slaves? Where then should we find enough masters? If Judge L. chooses to make a man' virtue the measure of his freedom, we would beg leave to ask him, how many of his fellow countrymen should retain their freedom? And how many slave-holders should exchange places with their slaves? He has framed one maxim; we will frame another, which has quite as much truth in it. Cod made man to be virtuous, and to be free as the chief condition on which he can be virtuous. Wicked men can longer retain retain their liberty, than slaves can their virtue. In other words, slavery is more speedily subversive of virtue than vice is of freedom. Judge L. must be very hold indeed, if he will assert that freedom is not the state in which man may most easily become "virtuous," and maintain his virtue. And if this be his real opinion, he. gives but a poor evidence of his attachment to virtue, by continuing a freeman.

Mr. Johnson had said, that the slave states are in continual danger from servile insurrection; on which Judge L. remarks, "And this he says, while he is writing, and you are printing, and sending to be scattered among us, his inflam matory essays, in the highest degree calculated to excite and stimulate them to insurrection"! You'are in danger, and this is one of the chief reasons, why we are so urgent on you to consider your ways, and bring to a peaceful termination that system, which otherwise will come to a violent or It is not our writings, papers, pamphlets, books, that will stimulate your slaves to insurrection. If, with arms in our hands, we had marched into your territory, shouting the war cry in the ears of the injured; or if we had sent our emis saries in sheep's clothing to whisper deeds of revenge to the oppressed: or, if we had proclaimed the doctrine that resistance to tyranny is obedience to God, breathed into our writings the spirit of war, and, avoiding the masters, conveyed our publications to your slaves; then indeed might you with justice have brought against us this foul accusation. But, in the sight of that God, from whom nothing is hidden, we affirm, that we have done none of these things, Is the sending of this newspaper, the Philanthropist, to you. dangerous to your community, calculated to set your slaves on to the work of desolation and death? You know it is not. Well then, we send no paper to the South except to slave holders themselves, to those only who are discreet or influ ential, or who, like yourself, have become subscribers-and to them by the mail. Is there, we ask, whatever may be the contents of the paper, any thing inflammatory in this? Your own conduct answers, No! Cease, then, we beseech you, this unwarranted declamation about inflammatory appeals, insurrectionary measures, &c., &c. Depend upon it, there is not half so much insurrectionary matter in our writings, as in your "settled order of things"-the deceptious

"calm of despotism." S. L. alludes to what he calls, "the calumnious charge of man-stealing." We are often accused of harsh terms. Would to God, the realities would allow of soft ones! But what shall we say? Did he, who, from the smoking ruins of an African hut, bore off with blood-dripping hands, the poor negro, once free as the steed of the desert, and plunged him into the hold of the slave-ship, where no wind of heaven might breathe on him-did he commit no robbery? And he who, when the skeleton form of the captive was reared on , paid five hundred dollars, as the price of his flesh and blood, to the man pirate-did he participate in no Egypt on that featful night when God smote all her first robbery-had he not the spirit of a robber? By what rule of ethics is it, that the children, born to this stolen man in his captivity, become the property of the second robber Does stealing the father confer a right both to him and his children? Strange logic! Alexander was a mighty hero. the conqueror of the world. Never, perhaps, were his eyes opened to his own character but once, and that was when the bold Thracian demonstrated to him, that the king but ex hibited on a more magnificent scale, the same practices a those which in a humbler degree, he was about to punish in the robber. The magnitude of the theatre on which slave holding is enacted, the number and character of its actors cannot change the moral nature of the act.

Judge L. says, "Law gives right", and reiterates the ex hortation of the Apostle, concerning submission to huma ordinances. We have already made strictures on wha seemed to be the gentleman's understanding of this exhortation. A few thoughts now on his new idea, that "law gives right." Suppose the law to ordain that the midwives should drown all the male infants of slaves, would the midwive have a right to do so? Herod gave commandment to slay all the infants in Bethlehem, of two years old an under : had And yet slavery, branded as it is, with this double curse, is the bloody executioners of his will any right to perpetrate oppress black men: have they therefore a right to oppress Undoubtedly. In all these examples, there is a legal right. believe we are right, in this matter." Right, in upholding but what of the moral right? Must we declare that Judge a system which is the product of the "vicious passions" of L. mistakes the nature of law? He most certainly does, unless we have mistaken him. Particular statutes opposed the horrors of the slave-trade? Consider what you have to the constitution of a state, are annulled by that very opfrom the love of money, is approved of by that Apostle who in truth no rights at all. There is a Constitution, above all human constitutions, by which human laws are to be tried, this system which has its "course in the inherent vices of in virtue of which alone, any human law is binding, and human nature", is sanctioned by a gospel of immaculate which completely destroys the authority and obligation of purity-of eternal enmity to sin; that this system, which is all opposing law. Human law properly "gives" no "right." the offspring of "strife", is the adopted child of the gospel It only defines, acknowledges, and by suitable provision sauctions the rights, conferred by this Constitution, which i no less than the will of God expressed in nature and Revelation. The law does not give you, it does not pretend to give you, a right of property in human beings. It only by implication, or otherwise acknowledges this pretended right. slavery ever be the cause of the 'universal strife' he talks Your right, if you have any, existed before. Whence then, about." That is, an order of things, created by violence the question recurs, did you derive it? Answer this ques and sustained by violence, can never end in violence. His tion. Laws have not established slavery in any country philosophy is as unsound in principle, as his assertion is un- It sprung up under their eye, but not by their word. Evade warranted by fact. Let him not be deceived. The records the question as you may, you must at length be driven to of the past are before him. History speaks and its voice the confession, that you hold your slaves, by no right, but the right of force. Some of your chivalrous statesm

dent thinks our true course is, to recives first of all to "these laws," (laws relating to slaery,) and supposes it would "strengthen" us "greatly to ersuade bad masters to become real Christians, and in their turn to comply with the Apostles commands." Now we will not wait until we come into the same condemnation to emmence our work of persuasion, but shall begin at once adopting a language to which certainly there can be no ex We therefore beseech you, slave-holders and slaves, to "bear one another's burthens, and so fulfil the law of Christ"; each one to "love his neighbor as himself"; that every man cultivate that "charity which seeketh no her own"; that ye "be all of the same mind one toward another"; that ye "have not the faith of our Lord Jesus Christ-with respect to persons"; that ye, servants, be "diligent", and ye "masters, give unto your servants that which is just and equal", "forbearing threatening"; that ye masters, "remember them in bonds as bound with them, and them which suffer adversity": that ye all "be kindly affectioned one to another, with brotherly love, in honor preferring one another"; that ye "do good unto all men"; "submit voerselves unto one another in the fear of the Lord" that "ye look every man not on his own things, but every man also on the things of others", "in lowliness of mind each esteeming other better than himself"; that ye "study to be quiet, to do your own business, and to work with your own hands"; that ye remember the words of the Apostle, which he "commanded you, that if any would not work, neither should be eat"; in a word, that "ye should do unto others as ye would they should do unto you,"

### EMANCIPATION, -QUESTIONS AND ANSWERS

A very intelligent abolitionist asks us to answer the ques ions which follow. We have delayed doing so for som ime-fearing that briefanswers, unaccompanied with explanations, modifications &c., might be misunderstood or perverted. However, as we are prevented, and would be robably, for some time to come, from writing out extended replies, we have concluded to answer them at once and in

1. "Should that freedom for which we plead as the right of the slave, be immediate, full, and perfect?" Answer. It ought.

2. Or, ought restrictions of a temporary character to be placed on the exercise of his locomotion?"

Answer. By no means. If the "exercise of his locom tion" becomes a public grievance, let it be restrained by general law, which shall embrace all who may transgressout let no law be made for punishing or restraining a man on account of his color, be it white or black. Let it operate on the offender, no matter whom he may be. If laws were made to operate according to color, they would exalt the vile among the whites and depress the worthy among the colored people. There is no sound reason, as it is thought, to nend such laws.

3. "Should there be a power erected to enforce labor from the indolent, vagrant, and vicious?" Answer-substantially contained in the last.

4. "Would you give to all the political privileges of th

and ?-or :-5. "Should there not be a mental and moral standard es

tablished, by which enfranchised blacks must be tried before hey are placed on an equality with the whites?"

Answer. Political rights are different from such as are ersonal and inalienable. The latter can be withheld from no man except for crime. The first may be conferred or withheld by Governments. We would not say, that some 'mental and moral standard" might not be created. But in that case, it ought also to embrace the whole population. Any standard would be ineffectual, if it was seen, that whites who fell below it suffered no curtailment of privileges, whilst blacks of the same, or, it might be, better character, were deprived of them. When it operated in this way, it would seem, and it would be, unreasonable. It might, probably, be thought judicious, to exclude from the exercise of many political rights one who was vicious, and could neither read nor write. If so, all coming within this description ought to be excluded. We incline to believe on this point, that is would be advisable to confer political privileges altogether irrespective of color. In the British colonies the black who are free, lie under no disability on account of their color As yet, we have heard of no complaint of their abusing their privileges. When the U.S. purchased Louisiana and Florida, it was never once thought necessary to place the French and Spaniards who were thus brought under our government, in a state of great ignorance, of the nature of our republic, in a probationary state, before full political privileges were conferred on them. So far, no evil worthy to be oned has resulted from it. In Louisiana, French and Americans are indiscriminately elected to offices.

The difficulties that will attend Emancipation are not suc as will spring from the misconduct of the em ancipated. The are such as will arise from the pride and unsubjugated par sions of those who have been accustomed, to despotic sway This has been the chief difficulty in the experiments the have been made.

MR. ADAMS SPOKE TRUTH, when he said that one limitation of the right of petition would be a precedent for other limitations-that excluding slaves from the right would be awar rant for excluding free colored people &c. The example of pro-slavery Congress is, we apprehend, infectious. Feb 23d Mr. Price rose in the Senate and inquired, whether it was in order to present a petition, which he held in his hand, from the colored people of Cincinnati, praying for the repeat of all discriminating laws in relation to the people of color The speaker replied, that it could only be received by a vote of the Senate, for as he understood the constitution, they had not the right to petition! The petition having been read Mr. Smith offered a resolution, in effect, that it be received A spirited debate is said to have ensued, Messrs. Spangler and Patterson strengously contending against its reception while several others advocated it. Before the question was taken, the resolution was laid on the table.

It is high time our magnanimous Legislature should cease their persecution of a defencelesss people. The truth is, our white republicans are actually becoming insensible to the true nature of free principles, from having so long violated them in the case of the colored people.

# THE LATEST OFFERINGS TO SLAVERY.

"Resolved. That this House cannot receive the said pe tition, (from slaves) without disregarding its own dignity, the rights of a large class of citizens of the South and West,

"Resolved, That slaves do not possess the right of petition secured to the people of the United States by the Constitu-

Our readers will remember that these are the resoluti recently passed in the House Representatives by large ma-

If the last resolution were designed to affirm the fact, that is unconstitutional for slaves to petition and for Congress to receive their petitions, its language does by no means exoress its design. The affirmation contained in it is, not that slaves have no right to petition, but that they do not possess the right of petition, secured to the people of the United States by the Constitution. The right of petition, it is acknowledged is one of the inherent rights of human nature.

The Constitution does not pretend to confer, but only to se cure it. If it were not inherent, but derived solely from the constitution, it is evident that those alone would possessit, on whom it should be conferred by this instrument. But nasmuch as it merely secures a natural and inalienable right, it is clear that the absence of any such security, would not in the smallest degree affect the sacredness of the right. The right would still exist, although open to trespass. The constitution secures to the people of the United States the enjoyment of the right against any infringement. The questio now is, who are the "people?" This question the resolution has answered. It has done nothing more. It has said in effect that slaves are not "of the people of the United States," and therefore have not the right of petition, secured to them by the constitution. But it contains no opinion whatever with regard to the slave's right of petition : so that slaves may petition congress to-morrow, and congress may receive the petition without any violation of the resolution. The amount of what the Southern States gained on this point was, an expression of the opinion of Congress that the Constitution had not secured to slaves the right of petition. It they supposed their gain was great, they were mistaken. We are not prepared to say that the slave holders were deceived or that the members from the free states intended to practice deception, by this ambiguous resolution. We hope not. The first resolution must not pass without comment. It

embraces the declaration that for Congress to receive petitions from slaves would be "disregarding" the "Constitution." We are at a loss to understand what grounds there are for this opinion. Is there any clause in the Constitution which denies to slaves the right of petition? Is there a single part of this instrument which can be fairly construed, so as to forbid Congress to receive their petitions? We know of none, and we venture to assert that no such denial or prohibition can be found. What truth then is there in this par of the resolution? How would the constitution be "disregarded" by receiving slave petitions?

Look at the resolution under another aspect. Our Heav enly Father, in whose sight angels are not pure, condescends to bow the heavens and listen to the prayer of the vilest suppliant. Surely such benevolence is worthy of imitation by the creatures of his hand! An American Congress does not think so. An assembly of men, whose deliberations the present session have been frequently signalized by a remarkable want of dignity, numbers of whom have degraded themselves by the most vulgar exhibitions of passion, pretend to say that they cannot receive petitions from a people, whom a large portion of themselves are engaged in oppressing and plundering, without "disregarding their (its) own dignity."

The question is again and again asked, "why preach your doctrines at the north?-why not go to the South?" To the many answers already given to this foolish question, we add another. It will be time enough to discontinue our efforts at the north, when the floor of Congress shall have been swept of its defilement-when northern representatives learn to behave like freemen. We have a slave holding, national legislature-slave holding in spirit, if not in fact. I was not enough for northern men to sanction by their silence the wickedness of the South; they must unite openly with slave holders and by positive efforts aid them in perpetuating the deep degradation of an injured race. In the first resolution they have adopted slave holding seatiments-they would disregard their dignity by receiving petitions from the poor slaves! They have affirmed too, that southern and western masters have a right to keep men in a condition cursed by the privation of all rights, the infliction of countless wrongs. What else could they have meant, by the phrase "disregarding the rights of a large class of citizens in the South und West"? Our business then at the north is, to purge it from the spirit of slavery, and to teach our public servants that their business is not to uphold slavery, or in the remotest way give countenance to the accursed system, but to maintain unimpaired the spirit and practice of free principles-to teach them that, if they cannot do any thing to weaken slavery, they must at least refrain from whatever may strengthen the hands of the slave holder.

\*To say nothing of the shameful disorder which has at tended the presentation of abolition memorials, we would refer to the conduct of Peyton, from Tennessee, in the com mittee of which Garland was chairman. Amongst other language, which the Hon. Mr. Fairfield, of Maine, report ed him to have used to Whitney was the following:

"Some of the committee here interposed and

Mr. Peyton then resumed his seat, but turned toward Mr. Whitney, and said, "damn him, his eyes are on me. God damn him, he is looking at me—he shan't do it—damn him, he shan't look at me!" \* "Damn him—I thus insulted by a damned thief and robber! damn him, h shan't do it." While uttering the last words of this sentence he became, apparently, more excited, and turned towards
Mr. Whitney, who rose and said he claimed the protection
of the committee while he was before it, when Mr. Peyton of the committee while he was before it, when Mr. Peyton said, "God damn you, you shan't speak—you shan't say a word while you are in this room; if you do I will put you to death," and made towards him, at the same time putting his hand in his bosom."

THE WICKED FLEE WHEN NO MAN PURSUETH.

The following is from the New Orleans True American We may learn from it, what kind of security abolitionist would enjoy at the South, what kind of regard is there paid to law, and how much slavery contributes to make a community feel safe and tranquil. "ABOLITIONISTS .- Is it known to the members of the

Constitutional and Anti-Fanatical Association that a num her of sholitionists have within a few weeks arrived in ou city? Do they know that a certain old scamp who was forced to leave here last summer has returned, and is even more impudent and bold than before? Should not some steps be taken to secure the community from the danger of the hellish and midnight complottings of these diabolical wretches?

"Our citizens should arouse themselves from this lethar gy, and no longer treat their secret enemies with contempt They are zealously although silently at work, while we remain with our arms carelessly folded. It is no mere figure of speech to say that we sit upon a powder magazine, while the devil stands at hand with a lighted torch, watching an opportunity to fire it."

# HARD WORDS, AND VULGAR ONES.

"J. Q. ADAMS .- The pertinacity of this gentleman is advancing the chimer a of abolition, is worthy of a wiser cause. Why does it occur, that all the sympathy, tender ness and philanthropy of these enthusiasts, if they deserve so honorable a name, appear to be solely excited and alive to the dear oppressed slave? They are willing and ready to plunge the country into blood and revolution, to spread desolation and misery, through the families and houses, of their relatives, equals and compatriots, for love of the poor blacks -the miserable, oppressed blacks; who, by the bye, are happier and more free from care, than those who are wailing and grunting out such loud lamentations for their fate. We heartily wish they had the negroes for their companions and ssociates—for their sons and daughters to marry and enjoy.

If these abolitionists would propose, that all the blacks should be removed to the free States, there to be elevated and humanized, by the pacification of education and moral-

ity, and there to be taught the beauties of liberty and christianity, we would listen to them with more patience, but for them to intermeddle with our domestic concerns, intrude within the portals of our domicile, excite treason and rebellion in our kitchens, and endeavor to loosen and break the bonds of order, to throw the rebels fiercely upon us, to usurp our social and political rights, to steal or robus of our property and lives, is too outrageous for patient consideration. too villanous for quiet contemplation.

The honor, whatever it may be, that attaches to the auhership of the foregoing piece of abuse, is due to a Baltimore paper--that of its republication without comment to the Cincinnati Republican from which it is taken. Mr. Ritchis of the Enquirer has said in an article republished in another column, that "the northern republicans will give evidence o the sincerity of their professions, of regard for southern rights [query, what are southern rights?] and their attachment to the Union, by a determined and uncompromising nostility to the abolitionists"-The Republican seems to have gotten his "cue" and to be playing accordingly.

### MARCH OF REPUBLICANISM.

In the Virginia House of Delegates, Feb. 2. Mr. May submitted the following resolutions, which were ordered printed for the use of the new members:

Resolved by the General Assembly of Virginia, That the following article be proposed to the several States of this Union, and to Congress, as an amendment of the Constitution of the United States:

The powers of Congress of the United States shall not be so construed as to authorize the passage of any law for the emancipation of slaves in the District of Columbia, without the consent of the individual proprietors thereof, unless by the sanction of the Legislatures of d under such conditions as they shall by law prescribe

The powers of Congress shall not be so construed as to authorize the passage of any law to prohibit the transportation of slaves from any State or Territory of the United States in which persons may be held to slavery, to any other State or Territory in which they may be so held. Congress shall have power, and they are hereby required,

o pass such laws as may be found necessary: 1st, To pre vent and to punish the formation of any soc or assemblage of persons, in any State or Territory, for the purpose of effecting the abolition of slavery in a State or Territory of this Union. 2d, To prevent and to unish any attempt or act, made or done by ng, or otherwise, in any State or Territory, w slaves in any other State or Territory of the Union, to insurrection or rebellion against the proprietors thereof; or against the laws or Government of such State or Territory.

4. To prevent the transmission by mail, or the delivery from post offices, of any newspaper, or other printed paper, which may tend to excite servile insurrection or rebellion any State or Territory; and which, by the laws thereof, it may be declared penal to publish or circulate; and

4. To enable the owners or proprietors and their agents, ctually to recover any slave which may have ab sconded from them and be found in another State, and to punish any person who shall aid, abet, or assist any slave, in to be such, in escaping or concealing himself or herself, from his or her owner or proprietor. There are people, wise above what is written, who profess

o believe that slavery can never encroach upon the rights of white men. Let them read their mistake in this singular article. Here is a proposed amendment soberly submitted to one of our republican (?) legislatures, the object of which is, to curtail such of the powers of Congress as may unfavorably affect slavery, and endue it with just such other powers as may rivet the chains of its victims, and secure it beyoud the reach of even rebuke. It also proposes to destroy the liberty of speech, the liberty of the press, the liberty of the mail, the liberty of the people to assemble together, the liberty of the people to do what they judge works of benevoence, and to compel these same people to minister more effectually to the purposes of slave-holders, in the dirty work of catching their run-away slaves. This is no fiction of ours. Read the article itself, and see whether these astonishing encroachments on the freedom of Northern white en are not seriously meditated. THEY ARE.

This movement in Virginia plainly indicates that slaveolders are beginning to despair. If the resolution pass, it will be a more striking evidence, than any that has yet been presented, of the power and success of our cause. Nothing but a full conviction that abolitionism will result in the speedy overthrow of slavery, could ever have instigated to so desperate a measure, as this which is now proposed.

This movement shows the baleful influence of slavery. Virginia was the very state which first proposed the amendneuts to the Constitution with regard to liberty of speech and of the press, and right of assembling. She is the first State, in which a formal proposal has been made to abolish the same amendment. Such is the influence which a few years persistence in a foul crime has had on her princi-

But suppose the resolution should be adopted by her Asembly: will two-thirds of both houses of Congress fall in with the measure, or can she find legislatures in three-fourths of the several States, who will ratify such an amendment? Five years ago, such a question would have been an insult; is it so now? The thought seems almost madness; but what will not party ambition sacrifice to obtain its ends, Party ambition came near violating the sanctity of the Post Office; it has violated the right of petition. May it not plunge deeper still into iniquity?

Waile we do not believe the resolution of Mr. May will pass even in Virginia, and while we cannot believe that if it did pass, it would find any efficient favor with Northern legislatures; still, enough has transpired in the history of the last two years, to alarm every friend of his country, to make every eye vigilant, and every foot immoveable, against farther encroachments on our rights, as freemen.

One observation more. Behold in this movement a most striking refutation of that notion, which attributes to slaveholding communities an ardent attachment to free principles, and a peculiarly clear understanding of them! Slavenolders love free principles just so far as they help to make them irresponsible, and secure in the exercise of their irresponsible power.

# ANOTHER KNIGHT IN THE FIELD.

While the Southern members of Congress were in Convention, during the agitation of the Privilege question, and deliberating on a proposition to withdraw from the House, the following circumstance, related by the correspondent of the Pittsburg Times took place-

"Mr. Alford, of Geo. a member of the opposition party, who has been distinguished in the frontier wars, and espe-cially in the late Creek war, took a course in the discussions, and in and out of the House, adverse to this policy. He said, "Let us stand at our posts: let us meet the question here: the soil on which we tread is in the Southern and slave-holding regime, this city hear the name of slave-holding region: this city bears the name of our be-loved Washington, himself a Southern man and a slave-holder: here let us make our stand—and, before we fall, let the city be razed to its foundations—and let the Poton roll torrents of our blood!"

NORTH CAROLINA.—Gov. Dudley, (in his Inaugural Address,) "says not one word on the subject of domestic relations—the amiable synonym with other governors at the South for the institution of slavery."-Com. Advertiser.

SENTENTIOUS.—"In a late letter to the editors of the Quincy Adams, after denying that he had said that the Fredericksburg petition was a hoax upon him, and declaring that he believed it to be a forgery, adds:

"I am not in the habit of considering a forgery, commit-ted to deter a member of Congress from the discharge of his duty, as a hoax."

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The and fu Mond Mond MF, perfect worse but he for the to his

"The sugar crops are very promising this year, and plan-are confident of making good returns."

"The Post contains an account of the opening of the Sarbadoes Legislature, for the first time under the government of Sir E. J. McGregor, on the 25th of October. His xcollency was addressed by this majesty's loyal and dutiful a committee of the free descendants of Africa in Barbadoes, and by the free colored inhabitants of residing in Datacouses, and your control of the St. Kitts, with congratulations upon his appointment, and assurances of their high anticipations from his just and equiinistration, of their respect for the laws, and loy

We have no news of plantations being burned, or mas ters murdered, with their lovely wives and children .-ED. PHIL.

JOHN QUINCY ADAMS .- "The attempted censure by the John Quincy Adams.—'The attempted censure by the U.S. House of Representatives, for 'trifling with it.' as Waddy Thompson has it, reminds up of the Duke in Fazio as enacted by Sefton some years since; addressing Miss Kemble he said, 'Woman, thou palterest with our dig-

nity.9 House has any dignity left to be trifled with; if it has, such men as Thompson should be chary of it, for there certainly is not much to spare."—Advocate.

### TO CORRESPONDENTS.

We have several very valuable communications on hand. They shall appear as soon as we can make room for them.

New method of proving facts .- A colonizationist writing against Mr. Blanchard, in the Harrisburg Chronicle says that he stands ready to prove from "analogy, reason and otherwise," that the wicked work of amalgamation is now going on amongst abolitionists.

THE FRIENDS OF THE INTEGRITY OF THE UNION-CONVENTION.

proposition has been made by some of the co servatives of Penusylvania, in meeting assembled, to hold a State convention of the "Friends of the Integrity of the Union;" the object of which shall be to give assurances to the South of their sincere regard for its rights. They seem to be greatly concerned lest the recent Anti-Slavery Convention at Harrisburg, which was so well treated by the citizens, should bring the State into condemnation at the South. We had supposed, that the "Friends of the Integrity of the Union" had already been more than satisfied with the effect of such assurances heretofore. Every body know how harmless at the North were the stout resolutions of those great meetings, held a little while ago in our great cities: and with what dissatisfaction, and in many instances, unconcealed disgust they were received at the South.

We would advise our good friends, the conservatives when they assemble in convention, if they would escape devision in the free states, and the contempt of the South, to propose penal enactments against abolitionists, making it a penal offence to talk, write or print on the question of slavery; or to organize anti-fanatical and constitutional committees, whose business it should be to execute the edicts of Inch-law against all persons known or suspected to be defiled by anti-slavery. Unless they are prepared to come up in this way to the help of Southern slavery, they had better stay at home.

# JOHN QUINCY ADAMS.

Our country ought to reward this man with its riches hanks. It is now generally confessed, that his recent encounter with Southern violence, resulted in the total discomfiure of his antagonists. Their indecent haste afforded him an opportunity he probably would not otherwise have had, of delivering his sentiments at large on the right of petition. This he had earnestly desired to do, and this at length he was enabled to do by the very means the enemies of this right had devised for a different purpose. If the Speaker had at once decided the question proposed by Mr. Adams, there would have been no farther debate. But the fury of the Southerners in hurling against him resolutions of censure in which the right of petition was also involved, natu-'ally opened the door for him in his defence, to go over the whole ground of this right.

THE REFINED MORALITY OF SLAVEHOLDERS. The New Orleans Observer relates a singular fact. Certain members of the Presbyterian church on Lafayette or toll their church bell at any time not later than 8 o'clock. P. M., as notice of public worship. A counter memorial was got up, praying that no permission might be granted for the ringing of bells after sun-down, except in case of fire. The ground of their prayer, as avowed by themselves is, that night-meetings are injurious to the mo-'als of the people. They apprehend that they will be "made places of assignation" for dissolute persons! O, the secunity, purity and liberty of a slave-holding community!

# SOMETHING TO BE NOTED.

A correspondent of Zion's Herald, Boston, writing from the South, on matters entirely unconnected with abolition

"The Georgia Conference occupies a commanding and in-fluential position in the society of that State: one in which its members may, and do, achieve much good. But it is one which has its difficulties too. For the very fact that they stand in such an affinity to the leading and influential ner in the State, subjects them continually to a strong in-there from the opinion of the public. More so, than any duence from the opinion of the public. More so, than any body of ministers I have ever known. It is this fact, which produces the extreme sensitiveness on some matters of dowestic policy and political doctrines. Methodist ministers in the South, particularly in the State of Georgia, are almost to a man State Rights' in their politics. And if ever bechurch or State are divided, Christian ministers will compare the test of the matter. onsible station in reference to the matter. I say things by no means to censure them, but merely a sees things by no means to censure them, but merely as lets which have fallen under my notice, or as inference hawn from those facts. No man not similarly situated, can lell how me would act. All judicious men would require some time for reflection, before they would be willing to array themselves openly against all the leading men in the community, on matters of a political nature."

AMALGAMATION .- "The pretended horror of the Ameri-AMALGAMATION.—"The pretended horror of the American people, at "amalgamation," is finely hit off by the result of the late presidential contest, in which a man well known as living, and having lived for many years, with a colored woman as his wife, has received a plurality of votes for Vice-President of the United States! Perhaps the redeeming circumstance was found in the fact that the honorable gentlemen was a slave-holder!"—Friend of Man.

The New York Commercial says, in respect to the fuse ad fury of the Southern members towards Mr. Adams last

m all the accounts, it is clear that Mr. Adams was perfectly right, and the Southern gentlemen did somethin, worse than play the fool. Mr. Adams is not an abolitionist he maintains the right of petition; and we honor him the zeal and constancy with which he so fufils his duty his constituents and the country."

Convention of the South.—"The patriotism of the outh appears to be on the wane, and the 'chivalry' of her other day remarked to me, that he believed there are now

sons is evaporating in windy boastings and idle threats. The repeated assurances from the North of adherence to the federal compact in relation to slavery seem to have had the effect—not of soothing their passions or calming their fears, but merely of pampering their vanity. Their own violent appropriate their research the research the search of the research. but merely of pampering their vanity. Their own violent conduct has checked their prosperity, and the recklessness and barbarity of Lynch law have driven from them many enterprising and industrious citizens. The power and influence which they have so long possessed are going from them and they feel it—hence the futile attempts at nullification. and the irritable sensitiveness of the control of the being classed with northern mechanics. The project now spoken of is a convention of the South, but it is all wind."

National Laborer. and the irritable sensitiveness of their representatives of being classed with northern mechanics. The project now

### NEW YORK HERALD.

Bennet, the Editor of this paper, thinks it high time the antagonists of abolition should change their tactics. He seems to be out of patience, as much with mobs and the "Courier and Enquirer" as he is with abolitionists, and recommends an intellectual warfare.

He says-

"There is, therefore, nothing more absurd, more unnatural, more unphilosophical, than all this noise about abolition and negro slavery. How comes it then, that it has attained and negro stavery. How comes it then, that it has a trained such a threatening attitude throughout the country? By the folly, the ignorance, the charlatanism of public men, and our public prints. Instead of analysing it to its bottom—showing its absurdity to the bare bone, they have treated it with idiculous pomp—admitted to be right half the reveries of these religieuses and infidels—and then set gravely to work to sileage madmen by gatting up riots, tearing down churches to silence madmen by getting up riots, tearing down churches, and perpetrating other gross violations of law upon the
persons and property of misguided men. In this disgraceful, ignorant, ridiculous course, the Courier and Enquirer
has led the way. We solemuly believe, and it can be proved, that two-thirds of the strength of abolition have been added to it by the barbarian attempts of that infamous jour nal to put dowr, mere opinion by force and violence. The whole life of the man who is at the head of that atrocious print has been but a series of outrages characteristic of a brute and a barbarian, and whether it was to gain a point in theatricals, in politics, in abolition, in personal ambition his course has always been of the same character—bruta violent, illegal, barbarian, and without a particle of mind or a spark of true civilization. The errors, the imposture the fallacies of no enthusiasts can ever be corrected by suc arguments. Barbarian violence gives strength to err

Cause it calls forth to its aid the sympathy of the world.
Unless, therefore, there be a manifest change in the tac tics of the sincers opponents of abolition, that cause will ye gain head at the north. Doctor Channing's letter and opin sons begin a new series of intellectual action. Decidedly one of the most original and gifted men of the present gener ation, he must be met with the same originality and power. Where is it to be found? Who can meet him on his own level? Suchignorant, vulgar, brutal, blockheads, as furnish the anti-abolition matter of the Courier and Enquirer, will not suit the present crisis. We must cast round for a spirit of power and of truth. Let us try."

### COMMUNICATIONS.

We solicit the attention of our readers to the facts contain ed in the following letter. They are facts, stated by a N. Carolina Farmer. Ens.

SLAVERY A DIVINE INSTITUTION. Messrs. Editors:

I frequently hear the assertion, and tha rom ministers of the Gospel-"The Bible sanctions Slave ry." "Slavery existed in the days of our Saviour and his Apostles, and it was worse than the Slavery which exists among us; and the Saviour and his Apostles, so far from condemning it, prescribed rules to regulate it." These are the words of a respectable Presbyterian Minister, living in a populous town in one of the Slaveholding States. And we find ministers of the Presbyterian church, who hold 30 or more of their fellow mortals as goods and chattles, who are not suffered to learn to read the Bible, which sanctions this Divine institution;" and ruling Elders in the same church. who for the sake of gain, make a business of driving to market immortal beings. Permit me, Messrs. Editors, to give you a few extracts from a letter, written by a respectable farmer living in North Carolina, dated Jan. 8th 1837.

"Sir, in answer to yourquestions, I would say, as respect the education of blacks, I know of none that are taught to read. The Rev. J. S. A. has 30 or more, and there is not one of them that can read a word!

"I know none that I think would liberate their slaves, i the laws of the land would permit. The prices are too high for slave holders to lose 8 or 10 hundred dollsrs by giving them liberty. Some of the A. S. publications reach us. The ministers, to whom they are mostly directed, leave them in the P. Office. You ask; are slaves permitted to attend church. Oh, ves. Mr. - always (on the Sabbath) take one to watch his horse and have him harnessed in the Chais by the time the benediction is pronounced. As respect missionary operations, our people are quite liberal, if they should sell one soul to send the Gospel to another; some o us are very full of love for the poor heathen, whom we have we have lost all feelings of humanity towards them.

"About 18 months ago, A. H., one of the most influen tial Elders in G -- church, bought (including some of his own raising) 28 slaves, and in the usual style, accompanied by his son E. another member of the church, drove them to Alabama and Mississippi and sold them. He returned home and purchased another drove of about the same quantity This the son superintended to market last fall, and returned about 6 weeks ago. Both he and the father are now engaged, buying another drove for the Orleans and Mississippi market. A few days ago, the father was about purchasing a slave who had a wife and family. The slave declared h would die before he would be taken from his wife and fami ly and sold to the cotton planter. He was ordered off to work. Two white boys were sent after a load of wood to the place he was sent to. There they found the poor mar hanging by the neck to the bough of a tree by a rope which his own hands had tied. His spirit was gone. The maste had lost one thousand dollars which he was to have had on delivering him up next Morning.

"The people here appear like maniacs after negroes an gold dust- The principle topic is, "who is giving the bes price for negroes," "I have two- three or more for sale," or "I wish to buy two or three to work at my gold mine," &c

J. B. willed his black man Tom to go to Liberia, but he refused to leave his wife and children, and the heirs sold him for \$400. He is 58 years of age. May peace and the blessing of God attend you in the cause of Humanity."

Yours, &c.

# LETTER FROM REV. A. T. RANKIN.

February 25, 1837.

MESSES EDITORS:

I have commenced my labors again. The injury eceived in the mob scrape, on the 13th, kept me pretty closely confined until the 21st; but the effects are now near ly removed.

The opposers of abolitionism are supremely deluded in their measures to arrest the progress of anti-slavery principles. One would think that the blindness of fanaticism, itself, would be more judicious in the selection of means. Never was more strikingly verified, the old maxim, whom God intends to destroy, he first makes mad, than in the late disgraceful riot in Dayton. The influence of that affair, unquestionably, has made more abolitionists in that place, than I could have done in a dozen lectures. How true it is that God sometimes makes even the wrath of man to farther his instrutable purposes. A colonizationist the

two hundred abolitionists in and about Dayton, more than when they egged Mr. Birney. Whether the change has been so great I cannot tell; but every impartial observer of things there, must admit, the sentiment is fast turning in our favor. Every thing has been done to prejudice the community against me, and the cause of human liberty, but the spirit of inquiry cannot be intimidated, the people will think and determine for themselves. If the father of lies had been there, himself in person, his fruitful genius could not have exceeded the invention of his dutiful subjects, in fabricating and retailing slander. As a specimen of the false statements, take the following. One man is said to be willing to swear, I said publicly, "that I was not only in favor of amalgamation, but intended to marry a black wife." The most unlikely thing in the world for a man to say, who has a wife and children at home. But whether the opposers throw eggs, beat me, lie, or be still, inquiry goes on; our cause advances. The result reminds me of a remark once made by an opponent. He said abolition was the most singular thing he had known. For whether the lecturers were opposed by arguments, or their meetings broken up by mobs, or were attended in peace, the cause ad-

It was reported I was to lecture last Sabbath in Dayton great efforts were made to array, and discipline the mob. Word was sent to the country to bring in men to assist in stopping the discussion. Exaggerated tales were told, and plenty of whisky dealt out, as preparatory to the onset. It s said, that at the time it was supposed the meeting would be held, the streets leading to the Union house were thronged by the gallant band, armed with the usual weapons; while the poor little mayor was engaged in searching for me, in imitation of your illustrious mayor, to dissuade me from speaking. No appointment had been made. Some person had cried wolf, and they were ready to run. I saw neithe mob nor mayor. If I had had the pleasure of meeting with his honor, I should have taken the occasion to have discoursed with him on the duties of his mayoralty. I look upon those peace officers, who, instead of taking prompt measures to protect the citizens and laws from violence, go bustling about to induce peaceful men to give up their unalienable rights, as abetting the mob spirit, -as partakers with them in misrule, and as enemies to the country. It is obviously the duty of such officers, when there is evidence of riotous proceedings, at once to adopt measures to secure the peace, and guard the innocent in their persons and property.

I am told three causes contributed to incite the riot. number of slave-holders live in Dayton. The colonizationists are very much chagrined by their late defeat. And the masonic fraternity have taken it into their heads, that abolitionism is connected with anti-masonry. These three influences, it is said, have had effect in stirring up the mobe cracy. Slavery and colonization have always had my decided opposition; but I can inform the masons and odd-fellows of Dayton, I never was engaged in the controversy between them and the anti-masons. If they have, as is alleged, taken part in persecuting me, it is without cause. It is not surprising, that slavery and colonization should be leagued together, in inciting mobs against abolitionists; they are in some respects, in my apprehension, true yoke-fellows. But I am at a loss to know why the masonic fraternity should be enlisted against them. The integrity of this society will be in no wise injured should our principles prevail. Besides, many of this body are zealous advocates of anti-sla-

A. T. RANKIN.

### JUVENILE ANTI-SLAVERY SOCIETY OF ELYRIA.

We are not aware of the existence of any other society of this kind in the state, than the one above named. It will be seen, by the following article, that a few young Misses in Elyria have, in a truly excellent spirit and by their own unaided exertions, raised a donation of \$8 for the State

Why may not other societies of the same kind be formed throughout the State. Children cannot be better employed than in ministering to a cause, which cherishes habits of pity for the suffering, and a holy attachment to liberty. We have no doubt that the generous deeds of these little girls at Elyria will find many imitators .- ED. PHIL.

The Juvenile A. S. Society of Elyria, consisting of the young Misses of Mrs. Monteith's school, was organized at the close of August, 1836. The average number of members has been 9. Besides the usual officers found in such societies, we have placed ourselves under the direction of Miss Wilkins, a lady of experience recently from Mass. who feels deeply interested in the cause. The ages of th om six to fifteen. Our object is to do some thing towards the emancipation of those who are in bonds. To raise funds for this purpose we have employed ourselves during our weekly meeting in making fancy articles, such as needle-books, baskets, &c., which we have readily disposed of. We also have an exercise in our meetings, the reading of a portion of Scripture, and some anti-slavery papers. As yet we have met with no opposition, but have succeeded very well and are much encouraged. We send you eight dollars, the amount now in treasure. dollars, the amount now in treasury, and hope to be so pros-pered in our undertaking as to make you farther remittance:

future. The names of the officers are Pres. Juliet Hamlin, Vice Pres. Juliet Hamlin, Thene. Harriet Botsford; Helen Conger,
By order of the Society,
SARAH S. MONTEITH,
Sec. Protem Sec'ry.

# DELAWARE Co. A. S. SOCIETY.

DELAWARE, Ohio, Feb. 21st, 1837. GAMALIEL BAILEY, Jr. Corresponding Secretary, Ohio Anti llavery Society. DEAR SIR:

The Delaware county Anti-Slavery Society, auxillary to the State Anti-Slavery Society, was formed November 12th, 1836 pursuant to public notice previously given in the Delaware Gazette of the intended meeting.

Temporary officers, Robert Jamison, President, Milo D.

e. Secretary. The Society met once a month, but no constitution was adopted till the 21st January, when, agreeably to a printed notice, th Society met and adopted the Constitution which has appeared in the Delaware Gazette. Agreeably to notice in the Gazette, the Society met in their first quarterly meeting on Monday 12th inst., at the Shakspeare Building in Delaware and the meeting being

called to order was opened with prayer by the Rev. Same The following officers were elected to serve till the Anniver n November next.

Hon, JOHN BRUNDRIDGE, . President.

Rev. ISAAC EATON, † Vice Presidents. MILO D. PETTIBONE, Secretary. SAMUEL RREAM, Treasurer.

Rev. Samuel D. Wyatt, Rev. John Ross, † Adam Haas, Edward Potter, F. C. Weleh, BOARD OF MANAGERS.

An address was delivered by M. D. Pettibone and a number solutions adopted—number of members 61.

Our Society commenced in Nov. with only three. We are ow 61 and constantly increasing. There has been great, and still le hostility in town to abol in a great measure, from the fear, that the Society will check visit from the South to Delaware as a watering place.

Mobocratic spirit so far, has been but in a slight degree manife ing has been at all disturbed, and I apprehend no trouble. Our Episcopal clergyman, the Rev.——, a talente and much beloved man, is a warm Abolitionist, though some pru dential considerations prevent him from joining the society. Son Episcopalians, many Methodists, and many Free-will Baptists are embracing abulitionism. The Presbyterian and Lutheran minis sm. The Presbyterian and Lutheran minis-

ters, resident here, are opposed to our measures, and but one Lateran no Presbyterian has I believe joined the helieve joined the society.
MILO D. PETTIBONE, Sec'ry.

· Associate Judge, Delaware co. t Free Will Bantist.

# HURON CO. A. S. SOCIETY.

SANDUSKY, Huron co. Ohio, Feb. 24, 1827.

Anti-Slavery Society, auxiliary to the State Society.

It was formed on the 4th of January 1837. Present number anmes to the Constitution is about one hundred. All mem

ocal societies in the county are nominally members of the county

Number of members Huron county Anti-Slavery Society

OFFICERS FOR THE CUE				RESIDENCE.	
Hon. ALMON RUGGI.				Vermillion.	-
Hon. JABES WRIGHT,	1st	Vice	Prestident,	Huron.	
HENRY BUCKINGHAM,	2d.	46	44	Norwalk.	
Hon. Moors FARWELL,	34	66	44	Sandusky.	
ROUSE BLY,	4th	66	4.	New Haven,	
John Hough,	5th	44	Disect of	Clarksfield.	
HARVEY SACKET,	6th	46	44	Ruggles.	
BRADFORD STURTAVOUT.	Milan.				
F. D. PARISH, Secretary	y,			Sandusky.	3
			much Mana		1

Its unnual meeting is held yearly at such time and place as the nanagers designate and notify; and the Board of Managers may

The Society has not as yet circulated any A. S. publications e interest is manifested upon the subject of Slavery and many seem willing to become active in efforts to effect it out their hearts are not yet warmly enlisted in the en terprise, as is more evident on asking them to contribute Moxey or the object. But I hope a more liberal spirit will reach their hearts by and by and that speedily.

F. D. PARISH, Sec'ry. H. C. A. S. S.

# ASHTABULA Co. A. S. SOCIETY.

We are rejoiced to see that our friends are already begining to repare themselves for the Anniversary, deciding in time on the ount of money they design to bestow on the cause.

on, Feb. 15th, 1837, the following reso

Resolved, That this Society will raise \$300, during the pres ent year, to be appropriated to the Executive Committee of the Ohio Anti-Slavery Society, to aid colored schools in the State o Resolved, That the A. S. Societies, auxiliary to the Ashtabu

county A. S. Society be, and they are requested to take the subject of the foregoing resolution into consideration at their meetings and to do all in their power to aid this Society in redeeming it pledge contained therein. Resolved, That in the Institution of Slavery we rec

of the most formidable obstacles to the circulation of the Word of God, and to the performance of that duty enjoined by our Saviou in the command, "preach the Gospel to every creature."

Resolved, That the propagation of Abolition principle of a just cause of undue excitement in the community, but that the excitement on this subject in the United States, so far as the same has been to excess, has arisen from an unlooked for attack on the Constitutional and unalienable rights of the aboliti mostly set on by northern men, in consideration of favors, either received or expected from the Southern slave-holder.

Resolved, That no enlightened Christian, while in the way of shedience to the word of God, and the correct discharge of the duties which he owes to his fellow-men, can either advocate or de end the principles of North American Slavery, or rightfully hold prayer for any human being.

# ANTI-SLAVERY INTEELIGENCE.

# ANTI-SLAVERY MEETING.

The Cadiz A. S. Society held its regular quarterly meeting is the Court House in Cadiz, agreeably to previous notice on Monday the 6th of February. Mr. Thos. Lee, President, called the ing to order at 1 o'clock, P. M. Happily, (though unexpec tedly,) Rev. S. F. Porter, agent of the American A. S. Society and Rev. M. R. Robinson, agent of the Ohio A. S. Society, we present. On request of the President, Mr. Robinson opened the meeting by solemn prayer and invocation to the throne of grace. After which Mr. Robinson, Mr. Porter, and Mr. Wallace, ad dressed a large and respectable audience of Ladies and Gentlemen n a very able and eloquent manner. Whereupon, R. Hanna offered the following resolutions, which were read, and on mo

usty adonted ion, were unanim Resolved, That all truth, whether deduced from the light of nature, or divine revelation, is both wholesome and peaceful. But that American Slavery is a sin, is a truth most clearly taught in herefore, the assertion that the proof this truth is the cause of evil excitement or violence, is a slan ler both upon human reason, and Divine revelation

Resolved. That while the advocates of emancipation, are charged by slave-holders and their abettors, with endeavoring to destroy this union, they themselves are the very men who are outraging it by destroying its basis, viz: -the Constitution of the United States which declares that "no law shall be made abridging the liberty of State, are entitled to all the privileges, and immunities, of citizen in the several States;" and further, that "no person shall be de-prived of life, liberty, or property, without due process of

overnment, have abolished slavery, the charge that this govern nent has not the power to abolish it, is a base slander upon this nation, and strikes at the very foundation of the sovereignty and

independence of our beloved country.

Resolved, That the system of slavery, independent of all cir. cumstances and (adventitious?) consequences, is the greatest curse to a nation, the greatest sin against God, and the greatest wrong which can be inflicted on man, murder only excepted.

The Society then went into an election of its officers for the ensuing year; whereupon, the following officers were elected:

THOS. LEE. President: WM. HAVERFIELD, V. President. WM. BOYCE Secretary. R. HANNA, Treasurer.

Counsellors .- Dr. M. Wilson, Z. Bayless, Wm. Sharp, I. McFadden, Rev. Thos Hanna, V. Waller and A. Kerr. After which, on motion, the Society adjourned.

An able and eloquent lecture was delivered to the Society of the night of the 7th, by Mr. Robinson, to a large and attentive nce of Ladies and Gentlemen. There were no disturbance in the Court House. Ordered by the Executive Committee, to request the publication

of the above by the editors in Cadiz. WM. BOYCE, Secretary.

### ANTI-SLAVERY MEETING. The first anniversary of the Wayne county Anti-Slavery So

ciety was held in the Court House in Wooster on Wednesday the 25th Jan. The meeting was opened by reading the 58th chapter of Isaiah, and prayer by the Rev. Saml. Irvine. The minutes of last meeting and the report of the board of managers were then

The following resolutions were offered, and after being support ed by appropriate remarks, were unanimously adopted, as expressing the sentiments of this Society.

Resolved, That we, as representatives of the several branches of the Wayne county Anti-slavery Society, express our gratitud to the Ruler of the Universe for continuing to us our constitu tional privilege of expressing our sentiments and advocating the universal liberty

Resalved, That the spirit of Abolition is breathed forth is the self-evident proposition that "ull men are created free and equal," of which American slavery is a flagrant viola-

Resolved, That we deem it impossible that liberty and slaver should stand long together under the same government, and that one or the other must soon become extinct.

Resolved, That as it is always right to cease from doing evil, and as slavery is admitted by all to be an enormous moral evil, it is therefore an unavoidable conclusion that slavery should be im-

Resolved, That it is our immediate duty to seek the emancipation of the slave, and to leave to Divine Providence his subsequen

Resolved, That as the tendency of Slavery upon every com. munity where it exists, is to give strength to every evil past troy every principle of virtue, and to produce political con-rand disorganization, so its tendency upon the church is to corrupt their doctrines, trample upon their discipline, and to min-gle poison with the waters of life by which they should be re-

Resolved, That a crisis has come when the cause of Abolition nakes urgent demands upon our philanthropy, and that no object f benevolence more loudly calls for our zealous efforts, and our self-denying sacrifices.

Resolved, That past history, and our knowledge of the struc-ture of the human mind, furnish strong evidence that the exanci-pation of the slaves will be attended with the best results both to

Resolved, That in all our efforts to effect the emancipation the slaves, we will neither use nor countenance any unlawful measures; truth is our shield, argument our weapon. Our apmeasures; truth is our shield, argument our weapon. Our appeals will be, as they have been, to fellow citizens of the North and slaveholders of the South, endeavoring to convince all of the sin of slavery and to any the sin of slavery and to a single state. of slavery, and to persuade to immediate en

Resolved, That it be recommended to the Branch Societies to hold regular quarterly meetings, and to observe on the last Mon-day of every month a season of prayer in concert for those in

Resolved, That frequent discussion of the subject be recom-nended, and that each society procure some periodical works for eneral circulation.

The following persons were chosen officers for the ensuing

John M'Dowai, Esq. Dr. J. P. Singer.

Corresponding Sec'ry-M. E. Strieby. Recording Secr'y.—James Taggert, Treasurer—Robert Taggert.

NOTICE.

The Secretaries of the ginerent Anti-Blavery Societies in the The Secretaries of the dimerent Anni-stavery Societies in the county are requested to forward immediately to the Corresponding Secretary of the County Society, the number of members attached to their respective Societies, the date of its formation, the names of its officers, and the Post Office address of its President and

## TO EDITORS-EDUCATION.

A number of gentlemen in Cincinnati have undertagan the pub-lication of a newspaper, to be devoted to the cause of Education in the West and South. The following extract is from their first number, which was issued a day or two since. The paper is call-"THE COMMON SCHOOL ADVOCATE."

"This paper is published under the supervision of Edward D. Mansfield, professor of constitutional law in the Cincinnat College, and Inspector of Common Schools—Lyman Harding, Professor in the Cincinnati College—Alexander McGuffy, Professor in

"The paper has been established for the purpose of promoting ucation in the South and West, and will be furnished gratuitously, to all teachers, male and female, school trust The paper will take no part in sectarianism or politics, but the caning objects of it shall be to show the influence and imp of common schools—to interest the leading, prominent men in their improvement—to make known and excite proper action, the indifference and apathy of parents—to show the want and necesrailing systems of instruction, and the evils from bad school gov ernment—to suggest remedies for these defects in teaching and government—to recommend proper school books—to describe the wrong structure and location of school houses, and to suggest plans for their improvement—to prevail on trustees, inspectors and commissioners of schools to be faithful in the performance of their whole duties - and, in a word, to urge, by all proper meana every, member of the community to give its surnest in promoting education.

"To Suscersers.-All letters and applications for the paper must be directed, post paid, to the "Common School Advocate,", Cincipnati, Ohio. As the paper will be furnished free of charge has not been paid. This regulation will be strictly adhered to in

Ar All Editors of political, religious or miscellar in the South and West, are solited to insert this notice,—that a knowledge of the "Common School Advocate" may come under the observation of as many teachers, school trustees, § c., as possible. The circulation of such a paper, by elevating our ach and increasing the number of readers, is one of the surest m of lengthening the subscription list of all periodicals.

# LETTERS RECEIVED SINCE FEB. 22.

Jos. McClure; S. Hall \$10; J. Mosher, \$2; S. Guthrie \$2; J. Rnapp; A. Aten; Jos. Templeton; P. Lewis; H. Burnett \$4; S. A. Smyth; H. Nye \$22; L. Cooper; Jas. Graham \$2; W. C. Hollyday \$2; Jas. A. Shedd; John Rankin \$10; E. L. Capron; M. R. Robinson L. Tracy \$2; T. J. Morris \$2; Geo. Heslep \$5; Jas. D. Taylor 33; M. L. Edwards 82: J. Monteith \$15; J. N. Seymour \$10; R. Palmer \$2; J. Lewis \$2; Wm. Oaks; Robt. Irwin 310; H. S. Gillet 310, Rev. X. Betts 35; J. Huestie A.

# POSTMASTERS.

Adams, Brooklyn, Wayne, Salem, Pittsburgh, Salvish, Palmyrs,

# RECEIPTS

Mrs. Lunice Buckinham, a donation; per. II. Nye, Treasurer, Muskingum county, A. S. Society \$20.

> Ohio Anti-Slavery Society. Subscriptions and pledges at the first Anniversary. GRANVILLE, April 27-28, 1836.

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At a meeting of the Clermont County Anti-Sis very Society, held at New Richmond on the 22d of February 1837, Dr. John G. Rogers, President of the Society, in the Chair: after prayer by the Rev. Mr. Blakesley, the following resolution were adopted.

Resolved, That we disclaim in the cause of ab fition the recort to any but moral influence, addressed to the hearts and consciences and interests oressed to the hearts and consciences and interested the slave holders, and those who support them by their influence; and that we regard it as of pre-eminent importance, that in the use of these means our conduct should be marked by meekness and atleness and abstinence from all personality and abuse, as derogatory to the dignity and purity of our cause, and as savouring of the fierce and proud spirit of slavery.

Resolved, That the existence of slavery in any part of our country, has a tendency to pervert our notions of liberty, and impair the strength of the constitutional barriers for its preservation.

Resolved, That a committee of five be appoint ted to prepare an address to the people of this county, setting forth the injurious effects of slavery on the free States, and the advantages in a moral and economical view, which would attend its immediate abolition.

Committee, Rev. George Beecher, John Jolliffe, Rev. Daniel Parker, Dr. Andrew V. Hopkins, Daniel Fee, and, on motion, Dr. John G. Rogers was added to the Committee.

Resolved, That the law of Ohio that excludes the testimony of negroes and mulattoes from courts of justice in this State, is oppressive upon that class of persons, impairs the due administration of justice in civil and criminal cases, and is contrary to the constitution of Ohio.

Resolved. That it is the duty of the churches of Jesus Christ to examine all important questions of morals which come before the public, and to decide what is their duty, as christians, with reference to them; and that the Providence of God now has presented the subject of Slavery before all our churches, and demands of them to discuss it, and to obtain all the light within their reach, on this momentous topic.

Resolved, That in this view we regard the fact that the churches of Jesus Christ in Cincinnati have turned a deaf ear to applications, that have been made by the friends of emancipation, to present the claims of this subject to their congregations, as a departure from those principles of the el, which require us "to prove all things and Gospel, which require us "to prove all things and hold fast to that which is good," and as retarding the great work of purifying the church and nation from the sin of Slavery.

Resolved, That the immediate abolition of slawery at the South would greatly promote the prosperity of the farmers and mechanics of the free States, by creating a demand among the emancipated laborers of the South, for their articles of produce and manufacture, which can never exist

while they remain in slavery. Resolved, That the abolitionists of Clermont county will continue to pursue the constitutional mode of petitioning Congress for the abolition of the persons of their representatives, was notorious-Slavery and the Slave trade in the District of Co- ly under the dictation and authority of the Execuflumbia, till the majority of that body are brought tive, who already dictated both to the Senate and to hear, consider, and report the wishes of those whom they represent.

Resolved, That we highly approve the conduct of those members of Congress, who have, during the present session, defended with manly boldness the right of their constituents to petition that body, and who have labored to secure for them a respectful hearing.

Resolved, That the system of slavery tends most powerfully to impede the prevalence of religion in our land, and that its legitimate fruits a mong the masters are pride, passion, cruelty and lust, and among the slaves, ignorance, pollution and infidelity,-thus tending to involve both mas ter and servant in temporal and eternal ruin.

Resolved, That all those who uphold this iniquitous system are unworthy of admission to the s of Christ, as they manifest either a culpable ignorance of the principles of his religion or a wilful violation of his commands.

Resolved, That it is a dereliction of duty in ministers of the gospel and members of the church es, to refuse or neglect, faithfully, to warn the holders of slaves of the sin of their doing so, and the dangerous consequences that may result from

Resolved, That the laws of Ohio, which pro hibit free negroes and mulattoes from settling in this state unless they give bond and security that they will not become chargeable upon the township the laws that exclude their children from public schools, and those that prevent persons from em ploying them unless under certain liabilities, are unjust, cruel, oppressive, and contrary to the Constitution of Ohio; and that the honor and magnanimity of the state require that they should be im mediately and forever abolished.

Resolved, That we will continue to petition the Legislature of Ohio for the repeal of all the above mentioned, oppressive laws, until our petitions re sult in their abrogation.

Resolved, That immediate abolition is the only effectual plan of abolishing slavery in the United States.

Resolved, That the proceedings of this meeting be signed by the President and Secretary, and for warded to the papers in this county, and the "Phi lanthropist," with the request that they publish

JOHN G. ROGERS, Prest. JOHN JOLLIFFE, Rec. Sec. February 26th, 1837.

CONGRESS.

February 9.

HOUSE OF REPRESENTATIVES. RIGHT OF PETITION-J. Q. ADAMS.

[CONCLUDED.]

Mr. Adams continued. He was extremely glad to admit the explanation, and he hoped the gentlemen would not feel it unkind when he only gave them his advice-advice from an old man addressed to those who were yet young; and that advice was, that when in future they charged others with crimes, first to be quite sure of their facts. But he would now call for another explanation from the entleman from S. Carolina, (Mr. Thompson,) and if that gentleman and the House would permit Intelligencer the report of what he had said in the

"Does the gentleman, even in the latitude which he gives to the right of petition, think that it includes slaves? If he does not, he has wilfully violated the rules of the House, and the feelings of its members. Does that gentleman know that here are laws in all the slave states, and here, for the punishment of those who excite insurrection? I can tell him that there are such things as have, as I doubt not they have, proper intelligence and spirit, he may yet be made amenable to another tribunal, and we may yet see an incendiary prought to condign punishment.

Mr. Thompson explained. He (Mr. T.) would state to the House that he had thought that there was not one human being living who entertained the gentleman from Massachusetts it appeared to him that the gentleman had acted wildly, until he afterwards heard him state differently. As to the other portion of the report, he had thought at the time that it was a petition for the abolition of slavery which had been presented, on which account he had characterized it as he had done in the report. He had spoke as a lawyer, and would observe that such is the law in S. Carolina.

Mr. Adams resumed. There, sir, stands the sentiment, there is the written record, in which the gentleman has threatened me with an indictment before the grand jury of the District of Columbia as a felon and an incendiary, for words spoken in this House! And now the gentleman (Mr Thompson of S. C.) has again avowed the sentiment, and declares that if the petition had been such as he imagined, he would still not only call me to the bar of this House, to be reprimanded by the Speaker, but in addition to this, he would invoke the vengeance of a grand jury upon my head! Yes, sir, he would make a member of this House amenable to a grand jury! Such being the case, sir, I would beg to invite that gentleman when he goes home to study a little the first principles of civil liberty. As that gentleman appears here to know, sir, how many others there are, if any, this House, sir, is come to this point, if a member of Congress, in presenting a petition, let it be for whatever object it may, is amenable, not to this House, sir, but to the grand jury of the District of Columbia: if this is the opinion of the slaveholding gentlemen, let it go before the nation, let the people know who they are who have uttered such

sentiment, and made such an avowal! Mr. Wise rose and said he would not endorse that sentiment; if he thought that the members of the Legislative branch were responsible to any tribunal, that of the grand and petit juries of the District of Columbia would be the last in the world he would wish to see this House (which represented the sovereign People of America) responsible to. This little tribunal of the District to which it was proposed to subject the American People, in

to this House. Mr. Adams, in continuation, replied. If the law of S. Carolina is a good argument to the gentleman from South Carolina, (Mr. T.) and if a member of that Legislature is made amenable for words spoken in debate, not only to the Legislature, but also to the grand and petit juries-if that, sir, is the law of South Carolina, I thank God I am not a citizen of South Carolina! (Great agita-

tion.) In the kingdom of Great Britain, where the Speaker of the House of Commons is subject to be approved of by the King before his election is confirmed, even there, sir, the first thing the Speaker addresses to the King, after his election is a demand of freedom of speech in the House, and the King never sends him, sir, to the grand or petit jury to know how far the House is under liability for words spoken in debate. Such a sentiment, sir, uttered in this House, such a threat held out to the representatives of this nation, when it shall come before the world in the report of this debate, cannot fail to excite contempt and amazement; and it will be a matter of no less surprise that when utterance was given to such a sentiment, it was not immediately rebuked by the Speaker. If, sir, a resolution of censure was ever called for, I know not what could more imperatively demand it than such a declaration made in this House. I know not what it could be possible to utter, more proper to subject any member to be called to answer for as gross a contempt upon this House! What, sir! We, the representatives of the nation, are all of us subject to the Grand Jury of the District of Columbia for words here spoken! We from the Northern and Eastern States are liable, sir, to be indicted as felons and incendiaries for presenting petitions not exactly agreeable to some members from the South? Is that the tenure on which we hold our seats? If it is, I wish the House may pass the resolution that whoever hereafter proposes to hand up a petition from slaves is an enemy to the Union. If this, sir, is the condition of this House, the gentleman from Virginia, (Mr. Wise,) has anticipated me in what I was going to say; if a grand jury to which the gentleman (Mr. T) proposes to make me amenable, for things done in this House, constituted, as in the nature of things a grand jury will be, in this District, if they are to be the avengers of words spoken in this House, it will not be long before the gentleman himself will have to answer before a grand jury as an incendiary for things said not pleasing to the Executive! Let that gentleman, let every member, ask his own heart, with what confidence, -with what peaceful ease, with what freedom, with what firmness would he be able to give utterance to his real sentiments and opinions, if he felt, as he was speaking, that for every word, for every proposition relating to human freedom, he was liable to be brought up for punishment as a felon before a grand jury of the District of Columbia? A jury, sir, of twelve man, on "whosoever hereafter shall propose to premen, appointed by a marshal, holding his office at the pleasure of the President! And this jury whose the pleasure of the President! And this jury whose the pleasure of the President! And this jury whose the pleasure of is to be the supreme judge of the sovereign American People, in the persons of their representa-

tives!! I have dwelt, sir, so long upon this topic that, in order to spare the time of the House, I shall endeavor to abridge what remains for me to say. I is a declaration, it is a menace, a threat, that any do not know but that I should be willing to take

House, and would beg to ask that gentleman (Mr. the justice of the House. But it is not possible for me to pass over in silence the sentiment of the the expression of his own deliberate and reflected honorable gentleman (Mr. T.) and which was fence, leaving it entirely to the good sense and to not, as it ought to have been, immediately put down by the Speaker. Sir, I do not even yet know what is the answer of the House to the question propounded by myself; no question has been taken upon it; it does not appear what portion of the South assents to the doctrine of the gentleman from South Carolina (Mr. T.) It is not my de sire, sir, to urge this point further than an impres sive sense of what it is my duty requires me to do, grand juries; and if, sir, the juries of this District and, on this account, I repeat, I cannot pass it over in silence. If when the gentleman, (Mr. T.) instead of coming at once to a solution of that ques tion, brought forward his resolution of censure against me-sir, if he thought to frighten me from my purpose-if that sir, was his object, he mistook his man! I am not to be intimidated by the gentleman from South Carolina, nor by all the grand the opinion that slaves had any right to petition juries in the universe. The right by which every under any circumstances. When he first heard member of this House holds his seat here is of the deepest and utmost importance to the whole nation; and I trust this debate will be read by every por tion of the country, and that, among other aston ishing things in this debate, the astonishing threa of the gentleman will not be unnoticed. We have heard, sir, of the great superiority of the Anglo Saxon blood. What, sir! is there a drop of tha blood flowing in the veins of any man who wil subscribe to such a political doctrine as this? How little does such a person understand of the true principles of freedom in relation to the powers of a legislative assembly! I would ask every member of this house, what would have been the issue if, in the British House of Commons, to which have already alluded, one member of Parliament should tell another member that, for what he had said or done in Parliament, he should be made amenable to the grand jury of the city of Westminister? Sir, it would be too ridiculous for indignation; it would excite one universal shout of laughter; it would from thenceforth render him who uttered the menace "sacred to ridicule his whole life long, and the sad burden of some merry song.

It is not possible for me to make my defence in any system or order. All that I say is unavoidably desultory, and I cannot find how to arrange a the representative of slave holders, I should like reply to charges made in such variety and disorder. When I take up one idea, before I can give color to who are prepared to endorse his sentiments. If the idea, it has already changed its form, and presents itself for consideration under other colors. The attack upon myself has assumed so many forms, that I can compare it to nothing so well as to an actor on the stage, who changes his dresses and makes his appearance so frequently in different guis s, that no one can tell that it is the same actor. Just so are all the resolutions variable and changing, which charge me with giving color to an idea. If I were to plead guilty, what is the of-fence? Am I to be found guilty for giving color to an idea? Or, if I would defend myself, what excuse can be alleged? What defence can be made against this new crime of giving color to ideas? I am not able, therefore, to act as if I knew what was the cause which existed for passing censure upon me. But I beg to say, I should deem it to be the heaviest calamity which has ever befallen me in the course of a life chequered with many vicissitudes, if a vote of censure from this House should pass upon my name, or upon any action of mine in this House, Yes, sir, I prefess and avow that in the whole course of my life, this would be what I should regard the heaviest of all calamities which had befallen me! And now, when I thus speak, am I treating with contempt this House? Have I ever done so? Has not the honor of this House been among the first and dearest sentiments of my heart? I have reverenced this House as the representative of the whole People of this Union. I have further felt that sentiment which is called the esprit de corps. I appeal to this house if I have not been the first to come forward and defend its honor and dignity on more than one occasion. When members of this House, in the habit of voting differently from myself, were charged with liability to bribery, when it was said of them first to vindicate the honor and integrity of the House, and to repel the foul accusation! Again, when other charges were made against the honor

of this House, [from what quarter I will not say,] was I found backward in supporting its character Are these instances of contempt? And now an to be brought to this bar for a contempt of this House, for doing what was done in the most respectful manner which it was possible to devise? For asking a question of the Speaker; consulting him first upon the admissibility of a petition by the rules of the House? If I am deserving censure for making this inquiry of the Speaker, your Spea ker, who made the inquiry of the House, is much more deserving of censure. But if a majority of the House shall be found to pass censure on me, be it so; and if I have an enemy, let him know that he has triumphed, for a worse calamity could not befall me on earth. My first objection to the resolution of the hon.

gentleman from Virginia (Mr. Patton) is, that it loes not meet and answer my question. It does not say, if the House will receive a petition from slaves, or if it will not; that question, the original question, and the one still, as I think, before the House, is not met; we are left in the dark whether it is proper or not; no one knows. But suppose it is proper, where then is the offence in asking if it be proper? And suppose the House decide that it is improper, where then is the offence in ascertaining, asking merely, what is the disposition of the House? Let the question be brought to a vote; ] wish to record my vote on this subject; I consider it among my first imperious duties to do so; the liberty of every member of Congress depends upon the question; and let me say, if the House has any respect for itself, it will never pass such a vote as this, namely, that the House will refuse to receive a petition from slaves. The next objection which I have to state against the resolution of censure, is this: instead of answering the question put by me to the Chair, it turns upon the man; it runs away from the question, and fixes upon an ideal future existence, "is an enemy to the Union."
What is all that, sir, but the same in substance as the intimidation which was made use of by the gentle man from South Carolina, (Mr. Thompson,) that whoever presented such a petition should be brought before the grand jury as incendiaries? It

punishment; it is a threat, a menace, a terrifying limitation to the freedom of speech in this House. If the vote pass, I sir, shall submit, and will not resent the petition, but, at the same time, I shall hink that it is a most disgraceful resolution, surrendering up at once the rights of every man in this House. What member of Congress, sir, who thinks as I do, and who might present petitions from slaves, founded on just and reasonable grounds, would feel himself a free agent in this House? Not only he is interdicted from presenting such a petition, but, at the same time, his freedoom of action is placed under limitation in this House. By such a step the whole question of liberty and independence is surrendered, is abandoned! If, by this resolution, you decide that a man is infamous for making a proposition in this House, which in itself is not unreasonable, but which gives offence only because it comes from a human being who is in a state of slavery—if you do this-when once you have taken this step, you may next expect resolutions declaring a member in the minority infamous for displeasing the majo-In reference to the second resolution, I not

the House not to pass it. It is only a substitute

for all the other resolutions of a stronger character which appeared and disappeared, one after the to answer, as if guilty of contempt towards the approving conscience. House. This resolution, however, goes upon the ground that I submit, that I plead guilty, and therefore out of pure kindness, as I have acknowledged the offence, there is no necessity of future action in reference to me; it presumes that I have made concessions which I have not made, and that, but for such supposed concessions, I ought to have been punished for doing my duty in this House If such a resolution as this were to pass, it would be said that, upon the most important question that ever came before the House since its first origin, I had received a pardon from the Housethat the House had forgiven me. Forgive me. sir? what for? for any violation of the rules of the House? Was it a violation of the rules to ask the Speaker if a paper not presented came under the rules, and so might be presented?-Was that a violation of the rules of the House? But suppose for a moment that it was a violation to ask a question of the Speaker, what was the duty of the Speaker? Ought he not to have answered the question, and to have said "No," and that the paper I held in my possession it would be out of order to present? If the Speaker did not rebuke me, but said, as he did say, thatit was a novel question, and that he would take the advice of the House, then, if I am to be indicted before the grand jury as a felon and an incendiary, the Speaker must be indicted along with me for putting to the advice of the House the question which he put to it :- I only put the question to the Speaker, but the Speaker put the question to the House. am content that the whole question go before the nation as it is reported in the National Intelligencer of this morning, and here I will say that I am not conscious of having given the least particle of offence to the House, nor of having done any thing which I would not do over again. My conduct was dictated by a sense of duty, and in the same persuasion of what was my duty I remain still quite unshaken. But, sir, among other things aleged as reasons for censuring me, it has been said have trifled with the House. I have already disclaimed, and again I not only disclaim any such intentions, but I deny that any man in this House has ever had any cause to believe that I ever trifled with the House. Such was not my intention; I never was more serious in any moment of my life; therefore, I am unwilling that a resolution should pass containing the declaration that the House ceased all further action on the subect because I made disclaimers. I renounce all advantages on the ground of my having made disclaimer. While I totally disclaim any intention of trifling with the House, while I totally disclaim any purpose of offending or provoking any of the menibers of this House, while I totally disclaim (and that by one to whom they are most devoted) any contemptuous course or any violation of the that they would have been bribed, I, sir, was the rules and orders of the House, sir, at the same of what I have done, not a single word of what I have said do l unsay; nay, I am ready to do and to say the same again to-morrow. One word in conclusion: l would only beg the House and the country to exonerate me from the charge of consuming the time of the House here. If the House had suffered the petitions to be laid on the table with the multitude there already buried in oblivion, not one would have heard of it any more. As to the time occupied by me in presenting petitions, the whole time employed by me in the fulfilment of this great duty have never at one time exceeded half an hour. If members have risen to obstruct me in doing my duty, raising questions and debating them interminably, I appeal to this House, I appeal to the nation, that it is not I who am anwerable for this loss of time. Mr. Adams having concluded, resumed his seat

The effect of this speech was, that first a resolu-tion to lay the whole proceedings on the table, was lost by a great majority; next the resolutions of Mr. Patton being put to the vote in three divisions, each resolution was negatived by overwhelming majorities.

MISCELLANEOUS.

FREE COLORED PEOPLE.

VALUABLE TESTIMONY .- We copy the following testimony to the good manners and morals of the colored population of Pittsburgh, from the 'Advocate' of that city. The Editor, we believe, cannot be suspected of the slightest taint of Abolition-

Moral Reform.-We do not know when we were more pleased, than at the time we received the first information, that a society of Moral Reform was in existence amongst the coloured population of this city. Upon inquiry we found that it numbered nearly one hundred members, male and female. It has been matter of surprise and gratification, to those who have observed the deportment of the coloured population of this city, that there existed amongst them so much good order, and almost entire freedom from the beastly practice of intoxication, which we too frequently see exhibited in our streets, by people of our own race. Their conduct, so far as observed in this city, is fifty per cent in the aggregate, more virtuous than is the conduct of the same number of whites, in the same grade of occupation and society. We do not thus speak of this class of our citizens, for the purpose of exciting the sympathy of the community, but and if that gentleman and the House would permit the question on the whole proposition censuring him, he (Mr. A.) would read from the National me, without even saying one word in my own depetition ever so seasonable, shall be amenable to to note and point out to the members of the moral Anti-Slavery Letter Paper, Medals, 4c.

reform societies, wherein we deem their profes sions inconsistent with their practice, and we do so most respectfully and with the best intentions We have ever observed that, unless the sacred day, which the Creator of the universe has set apart as a day of rest, and which he hallowed as a day to be specially dedicated to his service, was observed in a manner that would shew at least a respect for it, that the world, as wicked as it might otherwise be, as well as the true christian, have never yet sanctioned that act as moral. "Remember the Sabbath day, to keep it holy," is a part of the divine word of God to which we would particularly direct the attention of those members of the Moral Reform Society," who are barbers, and keep their shops open on the Sabbath day. This fact struck us, when we were informed, that some of the members of this society, were in the habit of thus desecrating this holy day. We hope that the attempt, at least, may be made at their next meeting, to effect the abolishment of this practice by one and allof those who engage in it. Let the coloured population of Pittsburgh, be the first in the union to step forward and set their faces against the opening of barber shops, or any other kind of shops, over which they have any control, upon the only do not assent to it, but I ask as a right of Sabbath, and they will receive the thanks and patronage of that class of the community who are able and willing to reward virtuous independence, other, all of them, however, calling me to the bar as well as secure to themselves the happiness of an

FARMS AND COUNTRY SEATS FOR SALE.

A DESIRABLE Farm of 70 acres, 40 of which are in cultiva-ion, situated 8 miles from town, in a healthy and populous retion, situated 8 miles from town, in a healthy and populous region, having a new BRICK HOUSE with 5 fooms, a cellar and a porch. Also a large Frame Barn, with Sheds, Cribs and Wagonhouses, two never-failing Springs, a Creek, and an Orchard of choice grafted Fruit Trees.

A Tract of 253 acres of rich Bottom Land, with 170 acres in culture, situated 17 miles from town, and near to the Miami Canal The improved part is well fenced; the rest abounds with the best kinds of timber. A fertile Farm of 100 acres, 5 miles from town, upon a McAdamised road, having 70 acres in culture, two Orchards, one of choice Pear, the other of grafted Apple Trees. Also a small Frame House, with 5 rooms, a large frame Barn, a Stable, a Ciber Mill and a Press. The location is calculated for a country seat.

A pleasant residence, with 42 acres of good land, 4 miles from Cinsinnati, situated upon a turnpike road. The improvements consist of a frame House, with 7 rooms, a cellar, and two porches, a frame Bann, a Carriage House, a Stable, a Vineyard, and a young Orchard of 300 Trees, Apple, Pear, Cherry, and Plum of Choice kinds.

A desirable Country Seat, with 51 acres of Land, 1 mile from A uestrante Country Seat, with 51 acres of Land, 1 mile from town, having 30 acres in cultivation, a new frame House, built incottage style, with 7 rooms, a cellar and a porch, a large Frame Barn. a Carriage House and other buildings. Also a Well, a Pump, several Springs, a good Garden well pailed, and a young Orchard of 75 apple, 30 peach, and 50 cherry trees. The Land is rich, well fenced and watered, and situated in a healthy and good neighborhood.

A Farm of 62 acres, 9 miles, from town, upon the Winton road, having 38 acres in cultivation, a small orchard, a well, a spring, a stream, a frame barn, and a brick house with 4 rooms and a cellar.

A Farm of 492 acres, sluated upon the Ohio, 45 m town, having 200 acres in cultivation, an orchard of 3 frame house, a frame harn, springs and a creek. On the land is rich bettom, the rest upland abounding in

A Farm of 112 acres, 5 miles from town, very near a McAdamised road, with 60 acres in cultivation, a large orchard of apple and pear trees, a frame house, a barn, a well, and several springs. The land is good, and the neighborhood healthy. Fighty acres of land, 3 miles from town, having 40 acres chiefly in grass, the rest in timber. The land is fair quality, and has several building spots and excellent springs.

Very many other parks and country skats for sale. Eligible HOUSES, in various parts of the City, for sale. Citizens and Emigrants are invited to call for full information, which will be given gratis. If by letter, postage paid.

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